HISTORICAL
APPLICATIONS,
AND
OCCASIONAL
MEDITATIONS
UPON
Several Subjects.

Newly Reprinted with Additions,
being the Fourth Impreſſion.

George Berkeley, 1st Earl of Berkeley

Vis à dubio liberari? vis quod incertum eſt evadere? age pœnitentiam dum ſanus es: ſic agens, dico tibi quòd ſecurus es, quòd pœnitentiam egiſti eo tempore quo peccare potuiſti. S. Auguſt.

Written by a Perſon of Honour.

LONDON,
Printed for *L. Meredith*, at the *Star* in St. *Paul's* Church-Yard,
MDCXCVIII.

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Sam. Parker.

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TO THE

Lady *HARMONIA.*

MADAM,

YOUR Ladiſhip, who has a ſovereign power over me, was pleaſed to incourage me to write Religious Meditations; *and therefore to you I dedicate the Firſt-fruits of my Obedience to your Commands in this particular. Your Ladiſhip can experimentally ſay what high advantages pious Contemplations afford: Some of which*

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are a juſt Divertiſement from both worldly and ſinful Imployments, a great Complacency and Delight in the preſent Compoſure, beſides the ſatisfaction to our Conſciences, the Improvement of the Divine Graces in us, and a rendring our Souls always in an Harmonious ſweet temper, (in which your Ladiſhip does ſo eminently excell) being always in a praying capacity, having a willingneſs to reſign our Wills to God's in all things, whether in Life or Death. If this way of applying all our Diſcourſes and Conceptions to a Religious ſenſe were made more generally practical, the Power of Godlineſs, as well as the Form, would ſo govern us in all our actions, that in this preſent Age neither the Speculative

tive nor the Practical Atheiſts would dare with ſo much impudence to ſhew their faces, nor maintain their deteſtable Principles ſo horridly and diſingenuouſly as now they do; the Age would then be reformed, and we ſhould be good Company to our ſelves; for when we converſe with God, we are never leſs alone than when alone. Next to *pious* Meditations, *Godly* Friends *are to be made choice of for our Converſation, ſuch as is your Ladiſhip, who (without the leaſt ſuſpicion of* Flattery, *I dare affirm it) may juſtly be ſtyled* the Beauty of Society, and Harmony of Friendſhip; *your Civility being ſo great, and Carriage ſo gaining, that you are able to convert a Barbarian in-*

to good manners, and make a man of a reprobate nature, become a good Chriſtian. Your Example, I confeſs, is eaſier to be admired then imitated; Your Precepts adequate and proportionable to ſo great a Pattern, and thoſe delivered to your Friends and Servants with ſuch a winning Mildneſs and Concern, as if it were your duty to be more ingaged for the welfare of our Souls and Good names, than we ought to be our ſelves. Madam, *I need ſay no more, but pray for you, that God would multiply upon you (who are both Good and Great) and upon yours all Temporal and Eternal Bleſſings, and increaſe the number of ſuch Excellent Saints as is your Ladiſhip: Then we ſhould enjoy a part of Heaven out of Heaven,*

while

while we had our Beings upon the Earth. This is the opinion of,

Madam,

Your greateſt Honourer and moſt obedient Servant, who, as an Admirer of your Vertues, am ambitious to deſerve of your Ladiſhip the Appellation of

CONSTANS.

A Prayer.

A Prayer.

O Lord God, I confeſs mine Iniquities, and my Sins are ever before thee, ſecret as well as known Sins. Create in me a new heart, and renew a right ſpirit within me. Cleanſe the wicked and damnable Thoughts of my heart by the inſpiration of thy Holy Spirit; forgive my wicked Thoughts, as well as my evil vile Words and Actions. Give me thy Grace, that I may not only leave Sin for a time, but that I may loath Sin; that I may look upon

Jeſus

Jeſus Chriſt not only as a Saviour, which the very worſt of men would be glad to do at their Deaths, but as a Sovereign to rule and reign in my Heart. It may be in vain for me with wicked *Balaam* to deſire to *die the death of the righteous*, if I do not live the life of the righteous. While I live in the World, let me not be of the World; but be pleaſed to indue me with ſo great a meaſure of thy Spirit, that I may make it the great pleaſure of my life to do thee ſervice, whoſe *ſervice is perfect freedom.* Make me humble, charitable, and obedient, willing to do good, not only to my Friends, but to my very Enemies, heartily

tily forgiving them, as I desire to be forgiven, and returning to them good for evil: But, Lord, to my Relations and Friends, return their kindness double into their own bosoms Take from me, good Lord, both in my health and sickness, all that sinful, misbecoming Impatience which so much prevails over me. Let not the fear of Death so much terrify and discompose my spirits; but so moderate my Affections, that I may willingly and entirely submit to thy Divine will and pleasure, whether in Life or Death, natural or violent. But I most humbly beseech thee, Heavenly Father, to prepare me for a better World before

fore thou takeſt me out of this: So prepare me, O Lord, by ſealing to me a Pardon for all my ſins paſt, and giving me ſuch an aſſured well-grounded Faith in *Chriſt Jeſus*, and ſuch an application of his imputative Righteouſneſs, that when I come to die, I may have nothing elſe to do but to die, and to ſurrender, though a ſinful, yet a penitent Soul into the hands of a gracious Redeemer. While I live here, give me Grace that I may have dying thoughts, that when I come to die, I may have living hopes. Grant I may live here in thy fear, die in thy favour, and at the end of my days attain the end of my hopes,

hopes, even the Salvation of my Soul in and through *Christ Jesus* my Blessed Saviour and Redeemer. *Amen, Amen.*

Glory be to the Father, and to the Son, and to the Holy Ghost.

Our Father, &c.

Bold is the man that dares ingage
For Piety in ſuch an Age.
Who can preſume to find a Guard
From Scorn, when Heav'n's ſo little (ſpar'd?
Divines are pardon'd, they defend
Altars on which their lives depend:
But the Prophane impatient are,
When Nobler Pens make this their care.
For why ſhould theſe let in a Beam
Of Divine Light to trouble them;
And call in doubt their pleaſing thought,
That none believes what we are taught?
High Birth and Fortune warrant give,
That ſuch men write what they believe:
And feeling firſt what they indite,
New credit give to ancient Light.
Amongſt theſe few, our Author brings
His well-known pedigree from Kings.
This Book, the Image of his Mind,
Will make his Name not hard to find.
I wiſh the Throng of Great and Good
Made it leſs eas'ly underſtood.

WALLER.

Hiſtorical Applications,

AND

Occaſional Meditations.

I.

IT is a moſt ſad and deplorable thing, to reflect upon the impious and unparallel'd Vanity prevailing in this our Age, whereby men play with Holy things, and exerciſe their jocoſe Wit upon thoſe Scriptures, by which they ſhall be judg'd at the Laſt day, *Joh.*

12.48. we are taught by the Divine Writ, that we ſhould *ſearch the Scriptures*, for therein we ſhall find hidden Treaſures, and whatſoever concerns our everlaſting Salvation. How blameworthy then are thoſe Men, who monopolize the Word of Life, and will give liberty to none to partake of it, but only ſuch perſons, and in ſuch proportions, as they pleaſe to retail it? A practice moſt inſolent in reſpect of God, whoſe good purpoſe they abſolutely contradict; and very injurious with reſpect to Mankind, whoſe advantage by this means they obſtruct; the Bible being every Chriſtian's Propriety, yet no Man's Incloſure.

II.

II.

MAny of the Philoſophers were Men eminent in Morality, their Doctrines ſometimes divine, and worthy the meditations and practices of Chriſtian Profeſſors.

It was a very excellent Saying of *Antoninus*, Lib. 10. *Make it no longer a matter of diſpute, what are the Marks and Signs of a Good man; but immediately ſet about it, and endeavour to become ſuch a one.*

Plato, when his Servant had offended him, told him, he would beat him, if he were not angry; fearing to exceed the limits of Correction; and thinking it unfit, that the Maſter

ſter and the Servant ſhould be alike faulty.

He exhorted Young men to a Good life, thus: "Obſerve "the different nature of Vertue "and Pleaſure. The momen- "tary Delights of the World "are immediately followed by "eternal Sorrow and Repen- "tance; the ſhort Pain of the "other, by eternal Pleaſure.

He ſaid it was a great matter in the Education of Youth, to accuſtom them to take delight in good things: otherwiſe he affirmed Pleaſure to be the bait of Evil.

Seeing a Youth over-bold with his Father, *Young man*, ſays he, *will you undervalue him, who is the cauſe you overvalue your ſelf?*

To

To one of his Diſciples, who took much care of his Body, he ſaid, *Why do you labour ſo much in building your own Priſon?*

Chabrias the General being arraigned for his Life, *Plato* alone defended him, not one of the other Citizens daring to appear for him. *Crobulus* a Sycophant met him accompanying *Chabrias* to the Tower, who reproaching him, ſaid, Do you come to help others? you know not the Poiſon of *Socrates* is reſerved for you. *Plato* anſwers, *When I fought for my Country, I hazarded my life: and will now in duty to my Friend.*

To ſome, who demanded what kind of Poſſeſſions were beſt to be provided for Chil-

dren, *Thoſe*, ſays he, *which fear neither Storms, nor Violence from men.* To one, who blamed him that he was as ſtudious to learn, as to teach, and askt him how long he meant to be a Diſciple, *As long*, ſays he, *as I am not aſhamed of growing better and wiſer.*

Being demanded what difference there was between a Learned man and an Unlearned, *The ſame*, ſays he, *that there is betwixt a Phyſician and a Patient.*

He ſaid, Princes had no better Poſſeſſions, than the Familiarity of ſuch men who could not flatter: That Wiſdom is as neceſſary to a Prince, as the Soul is to the Body: That *Kingdoms and Commonwealths would then be happy, when either Philo-*

Philoſophers rul'd, or Rulers were Philoſophers: for nothing is more pernicious, than Power and Arrogance accompanied with Ignorance: That Subjects ought to be ſuch, as Princes ſeem to be: That a Magiſtrate is to be eſteemed a publick, not a private good: That not a part of the Commonwealth, but the whole ought principally to be regarded.

One asked *Ariſtippus*, wherein Philoſophers excelled other men. *Though all Laws were aboliſhed*, ſays he, *we ſhould lead the ſame Lives.*

Being asked how *Socrates* died, he anſwered, *ſo as I would wiſh to die.*

Having loſt a great Farm, he ſaid to one who pitied his

Loſs, *You have but one Field; I have three left: why ſhould not I rather grieve for you? It is madneſs to lament for what is loſt, and not rejoice for what is left.*

Bion the Philoſopher ſaid, *It is a great evil, not to be able to bear evil.* To an envious man, who was ſad, *I know not*, ſays he, *whether ſome ill has befallen you, or ſome good another.* He ſaid of a Slanderer of Perſons deceaſed, that he murthered the dead. To one, who ſaid it was a great good to enjoy what we deſire, he affirmed it was a greater, to deſire what was fitting.

Theophraſtus to a young man that was ſilent at a Feaſt, *If you hold your peace becauſe you are fooliſh, then are you wiſe; but if you*

you are wiſe, then you do fooliſhly in holding your peace.

Zeno replied to a handſom Woman, who ſaid, Wiſe men ought not to love, *That will be very unhappy for you.*

Diogenes was angry at ſuch, who, when they ſacrificed to their Gods for Health, feaſted to deſtroy it.

Antiſthenes ſaid, *Thoſe who would never die, muſt live well.*

Chryſippus being demanded, why he did not undertake the Government, *Becauſe*, ſays he, *if I govern ill, I ſhall diſpleaſe the Gods; if well, the People.*

Cato in *Tully* makes it his boaſt, that the Conſcience of a well-ſpent Life was the great comfort and joy of his Old age; and that nothing was more

more pleaſant to him, than the remembrance of many Benefits and Kindneſſes done to others. For certainly there is no Pleaſure in the world comparable to the Delight and Satisfaction that a Good man takes in doing good. Senſual Pleaſures are not laſting, but preſently vaniſh: but that is not the worſt of them, they leave a Sting behind them; as the Pleaſure goes off, *ſuccedit frigida Cura*, Sadneſs and Melancholy comes in the place of it, Guilt and Repentance follow it. But the Pleaſure of Doing good remains after the thing is done. That frame of Mind that inclines us to do good, is the very temper and diſpoſition of Happineſs. *Solomon*, after all his

his experience of worldly Pleasures, concludes at last, *Eccles.* 3. 12. *I know there is no good in them, but for a man to rejoice and do good in his life.* And a greater and wiser than *Solomon* hath said, *It is more blessed to give, than to receive.*

III.

OUR Blessed Saviour, the great Exemplar of all Goodness and Vertue, made it his constant Business, and the Employment of his whole Life, to do good; as it is expressed in the Holy Writ, in that excellent Character given of him, * *Act.* 10. 38. *He went about doing good.*

* *Upon this Text the most Learned, Ingenious, and Pious* Dr. Tillotson, *Dean of* Canterbury, *who has so well defended our Protestant Religion against all its Adversaries, (the Author's great Friend whom he very much respects) has printed a Sermon most worthy the perusing by any Christian Reader.*

What

What our Bleſſed Saviour did in this kind, and we in imitation of him ought to do, may be reduced to theſe two heads: Firſt, doing good to the Souls of men, and endeavouring to promote their Spiritual and eternal Happineſs; Secondly, the procuring their Temporal good, and contributing as much as may be to their Happineſs in this preſent Life. And certainly it is an argument of a great and a generous Mind, to employ our ſelves in doing good, to uſe our power and endeavours for the benefit and advantage of others; becauſe it ſhews an inclination and deſire in us to have others happy as well as our ſelves. Then we may conclude, that to do good is the moſt pleaſant em-

ploy-

ployment in the World, and moſt natural; it is to be like God, *who is good, and doeth good*; it is to be like the bleſſed Angels, whoſe great employment is to be miniſtring Spirits for the good of others. To be charitable and beneficial to Mankind, is to be a good Angel, and a Saviour, and a God to men. To do good to others, is a happy opportunity of doing good to our ſelves; *a good treaſure laid up in ſtore againſt the time to come, that we may lay hold on eternal life.* The conſideration of the Good we have done will give us the greateſt Comfort when we come to die. It will be then no pleaſure to men, to reflect upon the great Eſtates they have got,

got, and the great Places or Honours they have been advanced to; becauſe they are leaving theſe things, and they will ſtand them in no ſtead in the other World; *Riches profit not in the day of wrath:* but the Conſcience of well-doing will refreſh our Souls even under the very pangs of Death. With what contentment does a Good man then look upon the Good he hath done in this Life? and with what confidence doth he look over into the other World, where he hath *provided for himſelf bags that wax not old, a treaſure in the Heavens that faileth not?* For though our Eſtates will not follow us into another World, yet our Good works will, and make way for our reception

ception into everlasting Habitations. They will plead for us at the Day of Judgment, and procure for us from a merciful God a glorious Recompence at the Resurrection of the Just. Acts of Charity are the best Deeds of Settlement; and will derive a lasting Blessing upon our Estates, and gain the Prayers and Blessings of those to whom we lend our Charity; which is no small thing, for God hears the Prayers of the destitute, and his Ear is open to their Cry.

IV.

HE is a truly-charitable and good man, who, when he receives Injuries, grieves rather

ther for the Malice of him that injures him, than for his own Suffering; who willingly prays for him that wrongs him, and from his heart forgives all his Faults; who ſtays not, but quickly asks Pardon of others for his Errours or Miſtakes; who ſooner ſhews Mercy than Anger; who thinks better of others than himſelf; who offers violence to his Appetite, and in all things endeavours to ſubdue the Fleſh to the Spirit. This is an excellent abbreviature of the whole Duty of a Chriſtian.

Eſteem not thy ſelf to have profited in Religion, unleſs thou thinkeſt well of others, and meanly of thy ſelf. Therefore never accuſe any but thy ſelf: and conſider, it is no great

great matter to live lovingly with good-natur'd, with humble and meek perſons; but he that can do ſo with the froward, with the wilfull and the ignorant, with the peeviſh and the perverſe, he only hath true Charity: always remembring, that our true Peace, and the Peace of God conſiſts rather in complying with others, than in being complied with; in ſuffering and forbearing, rather than in contention and victory.

We frequently complain without cauſe; and oft-times when the Body complains of Trouble, it is not ſo much the greatneſs of Trouble, as littleneſs of our Spirits, that makes us to complain. For neither

Intereſt, nor Friendſhip, to pleaſe any man, ought we to do evil.

Every man's Vertue is beſt ſeen in Adverſity and Temptation.

We ought not to be proud of well-doing; for the judgment of God is far differing from the judgment of men.

He that would die comfortably, muſt contemn the World, and deſire to grow in Grace, and put himſelf upon acts of Self-denial and Repentance, being willing to ſuffer any croſs accident for the love of *Chriſt*.

When we are well, we may do much good, if we will; but when ſick, no man can tell what he ſhall be able to do: it is not very much good that

is

is then to be expected from us. Few men mend with Sickneſs; as there be but few, who by Travel and a wandring life become devout.

He only is the Rich and Happy man, who gains ſuch a Treaſure as lies above the Reach of the Storms of this World.

V.

MAny ignorant and malicious perſons ſeem to entertain a great prejudice againſt Traders and Trade: yet upon a ſerious juſt conſideration, they may find it hugely advantageous to the Publick, as well as to Private perſons in many reſpects.

Trade opens a paſſage to the

diſcovery of other Countries, and of the Works of God and Man, of Nature and of Art. It is the great Incentive and the great Inſtrument of Humane Society: it makes all Mankind of One Body, and by mutual Intercourſe to ſerve the Occaſions, ſupply the Needs, and miniſter to the Delight and Entertainment one of another.

It inlarges the Minds of men as well as their Fortunes; inſomuch that any Nation is unpolite, unbred, and half Barbarous, without it.

It is the great Intereſt of the Kingdom: It inures men to Hardſhip and Danger, and inſtructs them in all the honeſt Arts of living and Self-ſecurity. It adds much to the Beauty,

Power

Power and Strength of a Nation, and to the Riches and Revenue of the Prince.

VI.

THE Lord Chief Juſtice *Coke*, who was eſteemed in his Time an Oracle of the Law, (Father to that Pious, Worthy, Loyal, True, Hearty Engliſh Gentleman, Sir *Robert Coke*) uſed to ſay, that no man lived ſo unblamably, but he ſhould be always willing to accept of God's Pardon and the King's.

But 'tis a remarkable thing to obſerve, and very ſtrange, That thoſe perſons who have received the King's Gracious Pardon, and moſt needed it,

ſhould be willing to deny the benefit of it to any perſon who leaſt wanted it: unleſs it be on this conſideration, that they believe the conſtant Loyalty and good Service of ſome upbraids the Diſloyalty and want of Merit in others.

VII.

THE Impreſſions of Religion are ſo natural to Mankind, that moſt men are neceſſitated, firſt or laſt, to entertain ſerious Thoughts about it. Which may appear from ſuch Speeches and ſolemn Profeſſions as have been frequently made by them at thoſe times when they are leaſt to be ſuſpected of deſign or diſguiſe, and

and are moſt concerned to be ſerious and conſiderate, namely, at the Approaches of Death.

This may be verified concerning Men of all Qualities and Profeſſions.

1. Kings and Nobles.
2. Statiſts and Politicians.
3. Such as were moſt eminent for their profound Learning and general Knowledge.

Some Inſtances of theſe, as they do at preſent occur to my memory, I ſhall recite; hoping that they may make the ſame impreſſion upon others, as I find by experience they have been apt to do upon my ſelf.

I. For *Kings* and *Nobles*.

CHARLES the Firſt, (the

Martyr of Bleſſed Memory) in his Pious and unparallel'd *Meditations*, ſays thus in his Diſcourſe of Death. *I thank God, my Proſperity made me not wholly a ſtranger to the Contemplations of Mortality. Thoſe are never unſeaſonable, ſince this is always certain: Death being an Eclipſe which often happens as well in clear as cloudy days.*

Charles the Fifth, Emperour of *Germany*, King of *Spain*, and Lord of the *Netherlands*, after above twenty pitch'd Fields, ſeveral Triumphs, four Kingdoms won, and eight Principalities added to his Dominions, willingly reſigned all theſe, retired to his Devotions, had his own Funeral celebrated before his face, and left this Teſtimony of

of Chriſtian Religion behind him, That the ſincere Profeſſion of it had in it Sweets and Joys which Courts were Strangers to.

Prince *Henry*'s laſt words are averred to be theſe: *O Chriſt, Thou art my Redeemer, and I know that Thou haſt Redeemed me. I wholly depend upon thy Providence and Mercy: from the bottom of my Heart I commend my Soul into thy Hands.*

The Great Earl of *Arundel*, who died in *Italy*, lying on his Death-bed ſaid, *My Fleſh and my Heart faileth.* And his Confeſſour adding the next words, That God was the ſtrength of his Heart, and his Portion for ever; He would never fail him; He anſwered, *All the World hath failed, He will never fail me.*

In

In the Earl of *Marlburgh*'s devout Letter to Sir *Hugh Pollard*, (then Comptroller of His *MAJESTY*'s Houſhold) which he writ to him a little before his Death, there is this Paſſage near the end of it: *Dear Sir* Hugh, *let us be more Generous than to believe we die as the Beaſt that periſhes; but with a Chriſtian, manly, brave Reſolution look to what is Eternal.*

II. For *Statiſts* and *Politicians.*

Sir *John Maſon*, Privy-Counſellour to King *Henry* the Eighth, and King *Edward* the Sixth, upon his Death-bed call'd for his Steward, and delivered himſelf to him to this effect. *I have been acquainted with*

with the moſt remarkable Obſervables in Foreign Parts, and been preſent at very many State-Tranſactions for Thirty years paſt; and this I have learned by the advantage of ſo many years Experience, That Serioufneſs is the greateſt Wiſdom, Temperance the beſt Phyſick, and a Good Conſcience is the beſt Eſtate: and were I to begin my Life again, I would change the Court for a Cloiſter; and the whole Life I have lived in the King's Palace, for one Hour's happy Enjoyment of God in the Chappel: All things elſe forſake me, beſides my God, my Duty, and my Prayer.

Sir *Francis Walſingham*, towards the latter end of his Life, writ to the Lord Treaſurer *Burleigh* to this purpoſe. *We have*

have lived long enough to our Country, to our Fortunes, and to our Sovereign: it is high time we begin to live to our Selves and to our God. In the multitude of Affairs that have paſſed through our hands, there muſt be ſome Miſcarriages for which a whole Kingdom cannot make our peace.

Count *Gondemar*, that eminent Wit and Stateſman, in his declining years would ſay, He *feared nothing in the world more than ſin.*

Sir *Thomas Smith*, Secretary to Queen *Elizabeth*, ſome Months before his death, ſaid, That *it was great pity men knew not to what end they were born into this world, until they were ready to go out of it.*

III. Such

III. Such as were moſt eminent for *Knowledge* and *Learning*.

Ariſtotle, that great Philoſopher, at his dying hour cried out, *Ens Entium, miſerere mei, Thou Being of Beings, have mercy upon me.*

Saint *Polycarp*, when he was perſwaded to ſwear by the Fortune of *Cæſar*, and blaſpheme or renounce his Saviour, religiouſly replied, *Fourſcore and ſix years have I ſerved Chriſt: I have found him a good Maſter, neither hath he ever offended me in any thing: I have lived by him, I will live to him.*

The Learned *Salmaſius* departed this World with theſe words, *Oh! I have loſt a world of*

of time. Time, that moſt precious thing in the world; whereof had I but one Year longer, it ſhould be ſpent in reading David's *Pſalms, and* Paul's *Epiſtles. O Sirs,* (ſaid he to thoſe that were preſent with him at his Death) *mind the World leſs, and God more. All the Learning in the World, without Piety and the true Fear of the Lord, is nothing worth. The Fear of the Lord, that is Wiſdom; and to depart from Evil, that is Underſtanding.*

The Famous *Grotius*, who performed many Embaſſies Abroad and Tranſactions at Home with much Honour, and who writ many elaborate Diſcourſes in Divinity, (that, of *the Truth of Chriſtian Religion*, being an unanſwerable one,) con-

concluded his Life with this Proteſtation, That *he would give all his Learning and Honour for the plain Simplicity and harmleſs Innocency and Integrity of* Jean Urick, a devout poor man, who ſpent eight Hours of his Day in Prayer, eight in Labour, and but eight in Sleep and other Neceſſaries. And when one deſired him in his great Wiſdom and Learning to direct him what to do; he replied, *Be ſerious.*

My Lord *Bacon* would ſay towards the latter end of his Life, That *the firſt Principle of Right Reaſon is Religion; in reſpect to which it was the wiſeſt way to live ſtrictly and ſeverely. For if the Opinion of another World be not true, yet the pleaſant-*

eſt

eſt life in this World is Piety, Vertue, and Honeſty: if it be, then is none ſo miſerable as the vitious, carnal, and prophane perſons, who live a diſhonourable and unworthy life in this World, and are like to fall into a moſt ſad, deplorable ſtate in the next.

Our Learned *Selden*, before he died, ſent for the moſt Reverend Archbiſhop *Uſher*, and the Reverend Dr. *Langbaine*, and diſcourſed to them to this purpoſe; That *he had ſurvey'd moſt part of the Learning that was among the Sons of Men; that he had his Study full of Books and Papers of moſt Subjects in the world: yet at that time he could not recollect any paſſage out of infinite Books and Manuſcripts he was Maſter of, wherein he could reſt his Soul,*

Soul, ſave out of the Holy Scriptures; wherein the moſt remarkable paſſage that lay moſt upon his ſpirit was, Titus 2. 11, 12, 13, 14. *For the Grace of God that bringeth Salvation hath appear'd to all men, Teaching us, that denying Ungodlineſs and worldly Luſts, we ſhould live Soberly, Righteouſly, and Godly in this preſent world; Looking for that bleſſed Hope, and the glorious appearing of the Great God, and our Saviour Jeſus Chriſt, Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.*

I pray God theſe and the like wholſom Sayings and Advices may prevail with us for good. The laſt words of dying men

uſually take great Impreſſion. Let then the Examples of theſe Pious men make us ſerious in the matter of our eternal Concernments; leſt by the neglect of ſuch worthy Precedents, we be made ſad Examples to others.

I ſhall conclude this with an Obſervation of *Strada*, concerning a great Commander, who having ſerved the Emperour in his Wars till he was very Aged, had ſeveral times interceded with him for a diſmiſſion from his Charge, but could not prevail; till at laſt growing very importunate, the Emperour conjured him to tell him the true reaſon why he was ſo earneſt to leave his Charge. To which he replied, that he had

for

ſider, that for filthy Lucre ſake many will marry where they do not love, and then often love where they do not marry!

IX.

IT is related of *Alexander* the Great, that as he proceeded in the Conqueſt of the World, coming near ſome Wiſe men, and diſcourſing with them, he gave liberty to theſe Sages to ask ſome conſiderable Gifts of him, and aſſured them they ſhould obtain for asking. One of theſe Philoſophers replied, *We deſire of thee Immortality.* At which *Alexander* laughing, ſaid, *I cannot give that unto my ſelf, how then can I give it unto you? Are you mor-*

tal then? ſays one of the Wiſe men. *I am*, ſaid he. Then replied another of them to *Alexander*, *Why doſt thou then diſturb the whole World, greedily ſeeking the Dominion of it, as if thou wert Immortal? The greateſt Kings, Princes, and Rulers of the Earth, may boaſt of their happy Government at home, and their proſperous Succeſſes abroad: but yet the King of Terrours will Rule and Triumph over them. They may protect their Subjects from Imminent Dangers, but cannot exempt themſelves from Eminent Death. That Great Leveller is no reſpecter of Perſons.*

X. It

X.

IT is reported of the ſame *Alexander*, that when he ſet forward upon his great Exploits, before he departed from his ſtately City in *Macedonia*, he divided amongſt his Friends and Commanders all the Money he had: for which being reproved by one of his Well-wiſhers, who ſaid he was profuſe, becauſe he had given away all, and kept nothing for himſelf; *Alexander*'s Anſwer was this, *That he had reſerved much unto himſelf, namely, Hope of the Monarchy of the World, which by the valour and help of thoſe his Captains and Nobles he ſhould obtain.* Thus it is with him that is Liberal to the

Poor : though he may appear in ſome mens eyes Prodigal, yet in reſpect of the Hope he hath of future gain and profit, he is frugally wiſe ; his Hope not depending upon the uncertainty of War, as *Alexander*'s did, but ſuch as is firmly grounded on the certainty of God's Word, *Prov.* 19. 17. *He that hath pity on the Poor, lendeth to the Lord : and that which he hath given, will he pay him again.* And He doubtleſs is the beſt Security in the World.

It is reported of *Hormiſda*, a Nobleman of great Eminency in the King of *Perſia*'s Court, that, becauſe when he was preſſed to it, he with a brave Chriſtian courage denied to deny *Chriſt*, he was therefore degraded

ded of all his Honours, ſtript out of his Lordly rich habit, cloathed with baſe ſordid rags, and ſo caſt out to keep Camels. After a long ſpace of time, the King, ſeeing him in that ſad ſlaviſh condition, took pity on him, commanded that he ſhould be brought into his Palace, and clad in garments ſuitable to his former dignity; and then he was again importunate with him to deny *Chriſt:* at which he tore his Silken Cloaths, ſaying, *If for theſe ſimple things you think to have me deny my Saviour, away with them, I'll have none of them.* Thus ſhould every Chriſtian reſolve to perſevere in the Faith of *Chriſt*, counting all things but droſs and dung in compariſon of him, ſacrificing and throwing

ing over-board all the rich Braveries of the World, rather than (by a baſe ſinfull denial of his Saviour) to make ſhipwreck of his Salvation.

XI.

THere is mention made in Story of an honeſt *Roman* Servant, who hearing that his Maſter was ſought for by Officers to be put to death, he habited himſelf in his Maſter's cloaths, that he might be taken and miſtaken for him; and ſo he was, and ſuffered death for his Maſter. Whereupon, in perpetual memory of his Gratitude to ſuch a well-deſerving Servant, his Maſter erected a Brazen Statue, with this Inſcription,

tion, *Servo Fideli*, *To the Faithfull Servant.* Thus our Bleſſed *Jeſus*, who was no Servant, but our Sovereign, yet humbled himſelf to take upon him the form of a Servant, and became obedient unto Death, to ſave us from Death eternal. And now he expects not of us a Brazen Monument, but that we ſhould be conformable to his Death, and willing to ſuffer for Him when he calls us to it.

XII.

IN 2 *Sam.* 13. *verſ.* 15. we read of *Amnon*, when he had deflowered his Siſter *Tamar*, he preſently hated her exceedingly, *ſo that the hatred wherewith he hated her, was greater than*

than the love wherewith he loved her. He commands his ſervants to put her out of his houſe, and bolt the door after her, leſt ſhe ſhould return again. Thus for the moſt part when unlawful Loves are obtained, (though there have been great pretenſions of extraordinary kindneſs and affection to the parties courted,) yet upon recollection and conſideration of the great Crimes committed, the perſons tempting hate thoſe that have been prevailed with by the Temptation, and their deifying is turned into defying. After this ſort we ſhould deal with the moſt darling Sin when once committed; we ſhould hate it with a perfect hatred, remove it far from us, locking the doors of

of our hearts, and ſhutting the windows of our eyes, that ſo it may never be entertained, no, nor ſo much as ſuffered to enter in again.

XIII.

LET us conſider why ſo many of us ſo often miſcarry in the deſigns and actions of this life, even when we have moſt confidence and aſſurance. The reaſon is very obvious: We place too much truſt in ſecondary Cauſes, and in the ſon of *man*, *whoſe breath is in his noſtrils*; but in the beginning of every enterpriſe neglect to implore the Divine aſſiſtance, and wholly to rely upon his Wiſdom, with an humble and dutiful

dutiful acquieſcence in his will, whether He ſhall pleaſe to blaſt our purpoſes, or to proſper the action, God knowing what is better for us than we do for our ſelves. If we doe ſo, we are ſure our deſigns and endeavours will be ſucceſsful, or we ſhall have as much reaſon to be ſatisfied as if they were, being free from all repining, murmuring thoughts, becauſe we ſubmit to His Providence who is the ſole Diſpoſer of all perſons, actions and times, which is the happy privilege as well as duty of a Chriſtian.

XIV.

XIV.

O Lord, I confeſs, becauſe I ſlept unquietly the laſt night, (being troubled with melancholick Dreams) and found my body indiſpoſed this morning, I was more diſcompoſed in my Mind, than when I have wilfully offended thy Divine Majeſty by ſinning againſt thee; thus ſinfully preferring the Health of my Body before the Quiet and Tranquillity of my Soul, periſhing things before eternal. I beſeech God to forgive me this and all other my offences; and, for the time to come, give me grace that I may be but little concerned for my Body, making it my great intereſt

tereſt (as it ought to be) to take care for the eternal welfare of my Soul; which is beſt ſecured by a good imployment of my time and talent, looking upon it not only as the deſign and buſineſs of my life, but to be my greateſt pleaſure and delight, to doe thee ſervice, *in whoſe ſervice is perfect freedom.* Amen.

XV.

O Lord, how ſhort and momentany is this Life in reſpect of Eternity! and yet what great care do we take to provide for the things of this Life, as if all our Eternity were here, and not hereafter! However, we muſt look upon Death, which

which is natural, and muſt come, it may be to morrow, as the greateſt Good to us which is to be deſired, or as the greateſt Evil to be feared. Fear it we may, but we cannot avoid it; and therefore it is in vain to be tranſported with a fooliſh Fear, which diſquieteth our thoughts, but no way ſecures us from what we fear, but by arming againſt it, which thus a good Chriſtian ought to do; To arm himſelf by putting on the Breaſt-plate of Righteouſneſs, and flying for Sanctuary to Him who hath had victory over death, by a lively Faith in his Merits. Then the King of Terrours cannot be able to hurt us; but will do us great ſervice, in giving us a paſſage to

the enjoyment of a bleſſed Immortality, where we ſhall enjoy Reſt and Eaſe and Happineſs unſpeakable, ſuch as ear hath not heard, nor eye hath ſeen, neither hath it entred into the heart of man to conceive. To which place God of his mercy bring us, for His ſake who hath ſo dearly bought us, our Bleſſed Saviour *Chriſt Jeſus*. Amen.

XVI.

IT is remarkable to obſerve, that of late years, when men grew weary and impatient of the very long and tedious compaſs in their Voyages to the *Eaſt-Indies*, and would needs make trial of a more compendious

dious way by the North-Weſt paſſage, it always proved unſucceſsful. Thus when weary of our lives, we muſt not by a ſhorter cut put a period to our days. It is not lawful to break the Priſon before the Gaol-delivery. As the Body is not to be pampered, ſo it is not to be neglected. *Prov.* 28. 20. *Solomon* ſays, *He that maketh haſt to be rich, ſhall not be innocent*; neither ſhall he that maketh more haſt than good ſpeed to go out of this World. By preparation we muſt be ready to receive death, but not to haſten it by execution. For our times are in God's hands, and not in our own; and therefore to his good Providence and Pleaſure we muſt commit them. If we

have much work to do, we muſt not be too greedy of our Sabbath, but reſt contented with our days of labour; always praying to God for Saint *Paul*'s compoſed frame of ſpirit, to whom either to ſtay and work, or to go and reſt, was equally indifferent.

It is ſaid of Prince *Henry*, that when upon his ſick-bed he was told that the Sins of the People brought that Affliction on him; Oh no, ſays he, I have Sins enough of my own to be the cauſe of it. So ſhould we all confeſs. When God inflicts any National Judgment upon us, as Plague, Fire, Famine, or the like, each Chriſtian ſhould ſay, It is my Sins in particular which have provoked God's anger,

ger, and poſſibly more my Sins than any others; for a man may better know the wickedneſs of his own heart, than of others. And it is the beſt and ſafeſt rule to walk by, To be ſevere and rigid in judging our ſelves, and to be very meek and charitable to our Brethren.

XVII.

MY Soul and Body are two great Friends, having been Companions many years, and therefore are unwilling to part: But let us conſider, Friends are moſt ſad, who fear, when they are parting, they ſhall never meet more. But, O my Soul, 'tis certain at the

Laſt day there muſt be a conjunction between thee and my Body; though you part for a ſeaſon, yet when you meet again after this life, you ſhall never part more. Therefore be not dejected to ſeparate when the Body dies, which muſt of neceſſity be, according to the inevitable decree of Nature, nay of the God of Nature: but be careful ſo to demean your ſelves while you both live together here, that you may both part willingly, and meet joyfully, hoping for a bleſſed Immortality: which God of his infinite mercy grant, for *Chriſt Jeſus* his ſake. *Amen.*

XVIII.

XVIII.

IT is ſaid of *Plutarch*, that he ſhould ſay of himſelf, "It "were better there had never "been ſuch a man as *Plutarch*, "than that they ſhould juſtly "report him unmerciful and "unjuſt. It was a worthy ſaying of an Heathen, and might well become the meditation of a Chriſtian. There are many who go under the notion and profeſſion of Chriſtians; few are really ſuch comparatively: but better were it we never were born, than that we ſhould be Chriſtians only in Profeſſion, not in Practice, *having a form of godlineſs, but denying the power of it* in our lives and converſa-

verſations. For then we have cauſe to fear the pronouncing of the ſad Sentence, *Go, ye curſed*, &c. for we have but little hopes of finding *Chriſt* our Saviour at our deaths, if we do not own him for a Sovereign while we live.

XIX.

IT is reported in ſtory of a great Politician at *Rome*, that he made it his whole deſign for many years to ſecure the Election of his intimate Friend to the Popedom, after the death of the preſent Pope, who was very aged; and having for ſome conſiderable time impatiently expected an happy iſſue to his ſo-much-deſired hopes, the Pope dies,

dies, his Friend ſucceeds. Now he accounts himſelf a happy man: It is but ask and have, of what is within the Pope's power; and this is confirmed to him by a ſolemn promiſe from the mouth of his Holineſs. But mark the unhappy iſſue: Whilſt our Politician is conſidering what places of Honour or Profit will be moſt grateful to his ambitious mind, his Friend the Pope dies too, and he finds all his endeavours are rendred fruitleſs. Upon the news of his death, he vainly laments his loſs, and ſays it was not in his power to ſecure himſelf againſt ſuch a misfortune. Thus it fares very often with the men of the World, who put their truſt and confidence in

Princes,

Princes, and in *the ſon of man whoſe breath is in his noſtrils.* If we wholly rely upon our earthly Friends, when they die, we loſe our expectation of what advantage their friendſhip and kindneſs can afford us: But if we rely upon God, and ſecure Him to be our Friend, He will comfort us when our Friends fail; when they die, He can raiſe us new ones; He will be our Friend when we have moſt need of him, not only in our lives, but at our deaths, and continue ſo to all eternity. O what an unſpeakable honour and happineſs is it to gain God to be our Friend! even the higheſt frail Man is capable of. It is our greateſt Concern to make friendſhip with the Al-

mighty.

mighty. Was it not a great honour for *Abraham*, the *Father of the Faithful*, to have God to be his Friend, and to be called *the Friend of God?* I pray God we may have the like felicity, that, following *Abraham*'s example, we may reſt in his boſom: which God of his infinite mercy grant, for *Chriſt Jeſus* his ſake. *Amen.*

XX.

THere was a great conteſt between *Apelles*, a famous Painter, and another, which ſhould appear the better Artiſt; and as a trial of skill, *Apelles* drew Grapes, which were ſo naturally done, that the Birds pecked at them, ſuppoſing

poſing them to be real Grapes: The other drew only the lively picture of a Curtain, and bringing it to *Apelles* for his Approbation, he was deſired to draw away the Curtain, that his Picture might be judged of. He then concluded himſelf the better Artiſt; For, ſays he, *Apelles* deceived the Birds, but I deceived *Apelles*. Thus with Art and Cunning we may deceive Birds, Beaſts, and Men, nay our ſelves; but we cannot deceive God. Let us therefore ſo behave our ſelves in our words, geſtures, thoughts, actions, as conſidering we are always in God's preſence, to whom we muſt be accountable at our death, and at the Day of Judgment; and therefore let us not dare to commit

commit ſin, unleſs we can conceal our actions from his all-ſeeing Eye.

XXI.

I Have heard of a Jury of Twelve men, who being asked by the Judge, whether the Priſoner at the Bar were Guilty, or Not guilty, before the Fore-man could conveniently make anſwer, another perſon who ſtood by ſaid, Not guilty; to whom the Fore-man looking with indignation, repeated his words, Not guilty? adding, I ſay, my Lord, he is Guilty: but before he expreſſed the latter, his two firſt words were recorded according to Law; and by this miſtake the Offen-

Offender eſcaped. But at the Day of Judgment the guilty have no advantage by any poſſibility of a miſtake or accident; for the Judge is infallible and righteous, and the Conſcience, which is both Jury and Witneſs, (*Conſcientia mille teſtes*) will certainly deliver true evidence, not being deceived in the leaſt tittle. At this Bar voluble Oratory prevails not, neither can ſubtile Law-diſtinctions any ways avail; but Judgment ſhall be given to every one in Righteouſneſs and in Truth, by Him who is Truth it ſelf, and cannot lye; whoſe mercy we had need implore in our lives and at our deaths, that He may not be ſevere to mark what is done amiſs, but forgive and pardon

pardon us for *Chriſt* his ſake.

XXII.

THE Dog (in the Fable) having meat in his mouth by the water-ſide, and perceiving the ſhadow of it reflect, (which he erroneouſly miſtook for real fleſh) opened his mouth greedily in hopes to get it, and by this means loſt the true ſubſtance. Thus it fares with many worldly men, to whom God hath given meat in their mouths, his bleſſings in a liberal proportion, (*Eccleſ.* 6. 2. *Riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth; yet God giveth him not power to eat thereof*) but they, not ſatisfied therewith,

with, ſeek to increaſe their wealth *per fas & nefas*, ravenouſly coveting the ſhadow, which is vexation and vanity, and neglecting to improve their Talents to God's glory and their own good, and by this means loſe the true ſubſtance, their hopes of eternal welfare.

XXIII.

A Scholar of *Socrates* obſerving that many of his Fellow-pupils had preſented their Maſter with great and rich Preſents, which he was uncapable of doing, by reaſon of his poverty, came to *Socrates*, and told him, he freely gave him what was in his power, Himſelf, devoted to his ſervice. The moſt

moſt acceptable gift to the God of Heaven is our ſelves, our Hearts and Affections. *My ſon, give me thy heart*, ſays *Solomon.* Without this Preſent all others are vain Oblations, Sacrifices which are an abomination to the Lord: He will deſpiſe us and our Offerings, if they are not tendred with an intire, humble, dutiful, and obedient heart; which I beſeech God to give us, that we may retribute the ſame to him again. *Amen.*

XXIV.

Alexander the Great, being about to deſtroy *Lampſacum*, an eminent Port-Town in *Bithynia*, *Anaximenes* a famous Philoſopher, and his former

Maſter, being a Native of the place, came to meet him, and to intreat him to ſpare that City. Which being fore-ſeen by *Alexander*, he ſwore that he would not do that which *Anaximenes* ſhould ask him. Whereupon *Anaximenes* told him, That which I deſire of you is, that you will deſtroy *Lampſacum*. Whereupon *Alexander*, bearing great reverence to his Oath, did not deſtroy the place. This was commendable in this Great man, and is ſo in all Inferiours; for a lawful Oath is a ſacred bond, not to be violated without great impiety. How much blame-worthy then are they who break their Vows of Baptiſm, and Oaths of Allegiance, *&c.*?

XXV.

XXV.

A Story is told of the ſame *Socrates*, that one day being in his School, a Phyſiognomiſt came to viſit him, and taking great remark of his Face, plainly averred, that *Socrates* was guilty of ſuch and ſuch notorious Vices. Which accuſation his Diſciples heard with much impatience, and could hardly forbear ſtriking him; declaring that he was a ſilly fellow, and that he had done their Maſter injury, for what he had ſaid was very falſe upon their knowledge. *Socrates* interpoſes, and aſſures them that what this Artiſt had delivered concerning him was well grounded, and

therefore they had no ſuch reaſon to blame him; for (ſays he) I have a great natural propenſity and inclination to thoſe Crimes, which certainly would have had a great predominancy over me, had not my Reaſon and my Philoſophy prevailed over them, which was no ſmall difficulty. Thanks be given to Almighty God for his reſtraining Grace, that we have not been actually guilty of thoſe ſins to which our particular natures do ſo much incline us; that every ſingle offence hath not been the unhappy parent of many more. And this is wholly to be imputed to God's goodneſs to us. For our reſolutions may fail us of doing good, and avoiding evil; our Reaſon

Reaſon may be blinded and deceived; Philoſophy, both as to the Theory and as to the Practick part, may be vain and unprofitable: but if we are endued with God's Grace, this cannot fail us. He *giveth us to will and to do of his good pleaſure:* but the more we rely upon Him, and pray for his bleſſed aſſiſtance, the ſurer we are to find the happy influence and benefit of his good Spirit, which will teach us to *walk* holily, penitently, ſoberly, *not as fools, but as wiſe, redeeming the time, becauſe the days are evil.*

XXVI.

IT was ſaid of a good man, that he ſhould confeſs *he had been undone unleſs he had been undone*; meaning, that if God had not awakened his Conſcience with temporal loſſes and afflictions, and cauſed him to look into himſelf, proſperity and inconſideration had ſwallowed him up. God many times grants our requeſts in denying of them, when to His Majeſty theſe appear inconſiſtent with His Glory and our Good; for He only knows what is beſt for us. In a proſperous condition we ſeldom take up the complaint of that good Heathen, who ſadly ſaid, *O ami-*

O amici, diem perdidi ! O my friends, I have loſt a day ! becauſe he could not call to mind any good he had done that day ; but loſe day after day for many years together, until at laſt we have not a day left to repent in, though many a mis-ſpent day to repent of : and then we muſt know, though true Repentance is never too late, yet late Repentance is ſeldom true.

XXVII.

ALL Societies and Companies of men, as well Merchants as others, who are ſober, induſtrious, wiſe, and well-governed, conduce much to the advantage and benefit of that Kingdom or Commonwealth

in which they live: Rich Merchants make a rich Kingdom. But let the great Traders have a care, leſt, while they inrich themſelves with worldly Treaſure, they neglect to labour after the gaining of eternal Riches. If ſo, at the laſt they will be accounted unwiſe Merchants, who have been guilty of a fooliſh Exchange, loſing their own Souls for droſs and periſhing dung. For *what ſhall a man give in exchange of his Soul?* Loſe that, and loſe all. It was the ſaying of a pious Miniſter, (Mr. *Dod*) that "no "man was undone until he was "damned. Loſs of temporal goods, liberty, nay life it ſelf, may be gain to us, if we ſuffer for conſcience ſake, taking up *Chriſt's*

Chriſt's Croſs: But he is loſt without Redemption who loſeth his Soul.

XXVIII.

IT is a conſtant cuſtom among Merchants at Sea, that when they apprehend their Ship much indangered by a violent Storm, for fear their Ship ſhould be overladen, and that the Goods in her ſhould occaſion the ſinking, they fling them over-board, hoping by this means to preſerve their Ship, and, what is more precious, the Lives of the Mariners and Paſſengers. I wiſh we were as ſpiritually wiſe, that we had a diſcerning ſpirit when our Souls are in danger of being over-

overſet by the wealth and cares and pleaſures of this World; that we may be more willing than the Merchant at Sea to part with theſe earthly Goods, leſt they ſhould indanger the ſinking our Souls in the bottomleſs pit of perdition. I pray God we may make a juſt diſtinction between earthly and heavenly, momentany and eternal Riches; that we may eſteem Godlineſs the greateſt gain, and not make gain of the pretenſion of Godlineſs. *Amen.*

XXIX.

IT is reported of the Primitive Chriſtians, that when by a ſtrict Edict of an Emperour they were prohibited to meet and

and aſſemble together in their publick Worſhip and Devotions, they obeyed the Command. Though they were troubled at the impoſition, yet they eſteemed it their Duty to obey the Authority God had ſet over them in all things wherein they did no violence to their Conſciences; which in this they were free from, for they were ſtill allowed to ſerve God in their private houſes and retirements. This Liberty ought to ſatisfy the Diſſenters from the Church of *England*, in caſe no other ſhall be permitted them by the Supreme Authority: for though I have been, and ſhall always be willing to promote, ſo far as lawfully I may, indulgence to all honeſt peaceable men

men of what Perſwaſion ſoever, ſo far as is conſiſtent with publick Safety; yet until the King ſhall be pleaſed to give liberty for ſeveral diſtinct Meetings, it is the Duty, in my opinion, of all His Majeſty's Subjects, to obey His Proclamations prohibiting their Meetings, and moſt agreeable to Chriſtian Principles.

XXX.

IT is a Poetical fiction of *Eraſmus*, that he hung, when dead, between Heaven and Hell. There are many men, when alive, appear to hang between Heaven and Hell: Some faint deſires they have tending towards Heaven; at the ſame time

time their evil inclinations and actions carry them into the paths that lead to Hell and deſtruction. They are long in ſuſpence which way to take, the narrow or the broad path; but by not chuſing the firſt, they muſt neceſſarily fall into the laſt. In the ways of goodneſs, whoſe paths are pleaſantneſs, *non progredi eſt regredi*, they that proceed not forward muſt go backward. Many who have had good Reſolutions may be now in Hell. He that reſolves to go a journey, is never the nearer performing it by intending it, if he does not go the journey. I pray God *give* us *to will and to do of his good pleaſure.*

XXXI.

XXXI.

A Good man ſhould have no other exception againſt the ſhortneſs of our lives but this, that there is ſo little time for us to enumerate God's Bleſſings and Providences, and to return him thanks for all his mercies and benefits which He from time to time ſo largely and liberally hath beſtowed upon us, who deſerve not the leaſt of them. It ought not to afflict us that our time is ſo ſhort to recreate our ſenſes, and delight our ſelves in ſenſual enjoyments; for this is a cauſe of joy. While we live here, either through wilfulneſs or humane frailty, we ſhall offend God, who

who hath been ſo gracious to us; but the time is at hand, when at the period of our days there will be a period ſet to our ſinning; *all tears ſhall be wiped from our eyes*, and we ſhall ſin and *ſorrow no more*.

XXXII.

IT is ſaid of a wicked man who dies full of years, *Diu fuit, non vixit*, He hath been a great while upon the face of the Earth, but he hath not lived at all: for we ſhould only account that living which is to Godward; the other being but a dead life, he *is dead while he is yet alive*. Happy are we, if we *die to ſin*, and *live to righteouſneſs*; if we ſo live in this World, that

that we may not die eternally, walking with God, truly fearing him, and obediently loving him; not with a ſervile love, but with a filial; not worſhipping him as the *Parthians* do the Devil, that he ſhould do them no hurt, but becauſe *the love of Chriſt conſtrains us*, 2 *Cor.* 5. 14. For a true Chriſtian loves *Chriſt* more than he fears Hell.

XXXIII.

IT is reported of a *Florentine*, that upon his death-bed he ſent for his Children, and told them, It comforted him very much in his dying condition, that he ſhould leave them rich. He had indeed reaſon to thank God

God that he was inabled to leave to them good fortunes, which they might by God's grace imploy to his glory, and their good: but he had much greater cauſe of rejoycing, if he could truly have ſaid, *As for me and my family, we* have conſtantly *ſerved the Lord* our God: and therefore, my dear Children, I hope both my ſelf, when my life is ended, and you all in good time after me, ſhall be partakers of thoſe Joys which God hath out of his abundant mercy prepared for them that love him.

XXXIV.

IT was the constant * Principle and Practice of the Primitive Christians, to resist their Tyrant-Governours, as well as others, with no other weapons but *preces & lacrymæ*, Prayers and Tears. I wish no other arms of late years, or at any time, had been made use of against our lawful Kings: † *CHARLES* the First, of blessed Memory, had not then been murthered before his own doors, dying *the Martyr of his People*, and made the more glorious by the infa-

* *This was always the constant worthy Principle of those Ministers of the Profession of our Church of* England, *who never changed their Principles, but have suffered for them.*

my

my of ſo many unparallel'd Villanies. All Principles contrary to this of Obedience to Magiſtrates may be condemned as inconſiſtent with Piety and Policy. With Piety; for the Precepts and Example of our Bleſſed Saviour and his Apoſtles teach us other Doctrines: with Policy; for if we allow that a Prince is to be reſiſted in any caſe, every Factious party, who can get arms into their hands, will pretend that to be the caſe, when-ever they have a mind to incite the People to rebell; though as contrary as light is

† *King* CHARLES *the I. (as it is credibly reported) writ in a Glaſs-window theſe two excellent Verſes with a Diamond*;

Errours at firſt may be redreſt:
The ſhorteſt Follies are the beſt. *C. R.*

to darkneſs: for 'tis too eaſie (as late experience hath demonſtrated) to delude the People under ſpecious pretences, and upon this Maxim no Kingdom or Commonwealth is ſafe.

XXXV.

A Painter, who was eſteemed a good Artiſt, being asked why he painted ſo ſlowly; he anſwered, *Pingo æternitati*, I paint for eternity. If we did conſider, our Eternity of Happineſs or Miſery depends upon the well or ill-ſpending our time here, we ſhould then take greater care of our actions, and not haſtily do amiſs.

XXXVI.

XXXVI.

ONE very properly and wittily ſays of Religion, That it is an Ingenuity of heart towards God. And indeed if perſons were truly ingenuous, they would be religious. Good Nature is a good ſtock for Grace to plant upon; but *Væ optimæ naturæ niſi ſuperveniat gratia*, Woe be to the beſt Nature, if Grace be not added to ſanctify and make it better.

XXXVII.

WE are not naturally apt to content our ſelves here in this World with any one conſtant place, or the ſame

company: We find no perfect contentment in any of our ſettled affairs, and therefore we endeavour to find it in variety; but all in vain. Only this uſe we may make of it: Let us conſider with our ſelves, the things of this World may ſatiate us, cannot ſatisfie; what appertains to a better Life may ſatisfie us, and not ſatiate: Therefore being our Souls are of ſuch immortal capacities, as not to be contented with, nor confined to Terreſtrial things, let us make it our great deſign to provide for the eternal Felicity of our Souls. And let us acknowledge, He only that made ſatisfaction for us, can give ſatisfaction to us. S. *Auſtin.*

XXXVIII.

XXXVIII.

EDE, *bibe, lude, poſt mortem nulla voluptas, inquit Epicurus.* This is the vulgar Tradition concerning *Epicurus*; and yet it cannot be proved that he ever ſaid or writ any ſuch thing *totidem verbis:* only in effect he ſaid it, for he denied the Immortality of the Soul; and conſequently every one is by that Poſition left at liberty to do as he pleaſes, *ſi poſt mortem nulla voluptas.* Thus if many of us were to be judged of by our practices, many abominable Principles would be laid to our charge, which in words and outward profeſſion we wholly diſown and deteſt. But

what a deplorable thing is it, that there ſhould be ſuch contrariety between our Opinions and our Actions, that the latter ſhould give the firſt the lye? which we account a word of greateſt diſgrace and reproach to us, if given by another, and yet contentedly and frequently we give it our ſelves.

XXXIX.

PRædicat *vivâ voce, qui prædicat vitâ & voce*, He preaches with a loud voice, who preaches with his life and voice. That Miniſter whoſe Life is in good meaſure proportionable to his Doctrine, prevails much with his Auditory, and converts many Souls: otherwiſe the Peo-

ple

ple are apt to ſay, 'Tis true, he preaches well; but why ſhould I believe him who does not appear to credit himſelf? for he ſays one thing and practiſes another. And if we condemn this in a Preacher, we muſt not approve it in our ſelves. The moral Heathens will riſe up in judgment againſt us at the Great Day, if we ſhall rely upon a bare Form and outward Profeſſion of Godlineſs, but deny the Power of it in our lives and converſations: for, *to whom much is given, of them much is required.* It was a wiſe ſaying of a natural Fool when he lay upon his death-bed, "Lord, re-"quire no more of me than "thou haſt given me. Let this be remembred to humble the wiſe

wiſe men: Many have been the wiſe Sayings of Fools, but not ſo many as the fooliſh Actions of Wiſe men.

XL.

IT is reported in ſtory of a great Emperour, who had made large Promiſes, that when his Faith was ſuſpected becauſe his Predeceſſours had broke theirs ſo frequently, he replied, That if Faith and Truth were no where elſe to be found but in his breaſt, there they ſhould remain. This I am well aſſured may without flattery be juſtly applied to our Gracious Sovereign *CHARLES* the Second, who may juſtly be ſtyled *Deliciæ humani generis*, as it was ſaid

of

of *Titus Veſpaſianus, qui neminem dimiſit triſtem.* I beſeech God to bleſs him with a long and happy Reign. His ſweet, obliging, mild Diſpoſition is more agreeable to the *Engliſh* temper than to any Nation whatſoever, our Climate being ſo juſtly famed for producing in all Ages ſo many good-natur'd people. What the Emperour ſaid of himſelf, every one in particular ought to make applicable, and not to follow the generality, who conſtantly do amiſs; and thus argue, Tell not me what vain Faſhions or Cuſtoms others follow, how perfidious they are in their Promiſes; I will keep my word, and do my duty, leaving the ſucceſs to the wiſe Diſpoſer of all things, endeavouring

vouring to walk unblameably both in the ſight of God and Men.

XLI.

IT is reported of the *Lacedæmonians*, that they had this fond Ceremony at the Death of their Kings, That all, both Men and Women, mangled their Foreheads, and in their Lamentations cried out, that their deceaſed King (how wicked ſoever he were) was the beſt Prince they ever had. In all times there want not ſome or other who will praiſe thoſe that are Great and in Power, giving them high applauſes for their Vertues and Deſerts, though they be never ſo deformed with the leproſie of

of vicious Enormities: but ſuch ſervile Spirits will be deſpiſed by Good men; nay, at laſt, abominated even by thoſe they ſo unworthily flatter; and ſhall receive one of the puniſhments of Liars, which is, Not to be believed when they ſpeak truth.

XLII.

HOneſty is the beſt Policy: it is ſimple and innocent, like a true Story or Narrative; natural and eaſie, that needs no defence: and a good Conſcience is a continual Feaſt. He that in all his actions deals plainly and honeſtly, gains ſuch a Reputation, that all perſons both believe him, and believe well of him; and therefore in all

all the affairs of the world he meets with many Friends and chearful Aſſiſtances : whereas thoſe that have uſed great artifices to deceive and undermine are ſoon found out, ſeldom truſted. We have an *Engliſh* Proverb to this purpoſe, *Once a Knave, and always ſuſpected.* If any of the moſt vertuous, gentleſt, mildeſt and faireſt * Sex ſhall by any act of great Immodeſty and indiſcretion expoſe themſelves to the juſt cenſure of the World, it will be difficult to recover their fame loſt, by after-acts of Sobriety and Modeſty; but this ſhould not diſcourage any to attempt it: but the beſt way is to preſerve a good Conſcience, which is a Feaſt prepared for us by

* *The Female.*

by the God of Heaven, to be fed on at all times, and in all conditions: it is introductive of *the Peace of God*, which is an happineſs ſo great, that it *paſſeth* humane *underſtanding*, and is a bleſſing of a vaſt magnitude, ſuch as the World can neither give to us, nor take from us, when God in mercy has afforded it to us. When a man's ways pleaſe God, he makes his very Enemies to be at peace with him, ſo that many times their hearts being turned, they perform offices of Friendſhip and great Kindneſs to us.

XLIII.

XLIII.

OUR Chriſtian Charity, which conſiſteth partly in Forgiving our Enemies, returning good for evil, and partly in Giving to all who are objects of Charity, more eſpecially to thoſe of the houſhold of Faith, is not only a Charity to them, but our ſelves too. The firſt part, being deveſted from any vindicative ſpirit, is the moſt lawful and moſt politick way of revenge; the Holy Writ ſays, it is an *heaping coals of fire upon their heads*: ſo juſtly upbraiding them for the Injuries they have done us, that we may have cauſe to believe (probably ſpeaking) they will become

come our Friends: but if not, let us not be diſcouraged from forgiving them as oft as they offend, as we hope God will forgive us far greater offences; let us in all things endeavour to do our duties, and leave the ſucceſs to God. As for the ſecond part of our Charity, commiſerating and relieving our Brethren in diſtreſs, God will reward it plentifully in this World, and in the World to come infinitely, with a *Go ye bleſſed*, &c (as we find in Scripture:) beſides the great ſatisfaction which muſt neceſſarily ariſe to any generous and good-natur'd man, to be the occaſion of doing good, with ſmall Gifts ſo much to revive and rejoyce the diſconſolate ſpirits of ſuffe-

ring perſons. The *Italian* poor man ſays, *Sir, do good to your ſelf, and beſtow ſomething on me:* and certainly, if truly conſidered, we do our ſelves more good than thoſe we relieve.

XLIV.

IT hath pleaſed God heavily to afflict my extraordinary Friends, in depriving them of their only Son. *Leves loquuntur curæ, ingentes ſtupent.* God intends this as a great trial of the Patience and Piety of the Parents: now God calls upon them to reſign their Wills to His readily and contentedly, without exceſſive ſinful Lamentation, not to grieve as without hope; *they may go to him,*

him, he cannot come to them. Let them conſider, Heaven is the beſt Inheritance. God hath given them his Son, to redeem them from their Sins and the juſt puniſhment of them; therefore certainly 'tis their duty, and, I hope and believe, it is their inclinations, not to repine that God hath *taken away* their Son *from the evil to come.* Let them be comforted, that he died of a natural Diſeaſe, not occaſioned by vicious Diſorder, but departed penitently, willingly ſubmitting to the will of God; as I pray we may all do at all times, both living and dying. *All things work for good to thoſe that love God; together*, if not ſingly, every individual thing; yet jointly, if we love

God. And becauſe it was the will of the good God, it was better ſo than if it had been otherwiſe. All good Chriſtians wiſely acquieſce in God's Providence; He knows what is beſt for us. I hope God may reſtore to them his Bleſſings, as he did to his Servant *Job*, with a great increaſe: if not, let them remember, the bleſſed Angels have no Off-ſpring.

XLV.

SAint *Auguſtine* reports of his Mother *Monica*, that as often as her Children did commit ſin againſt God, ſo often ſhe did, as it were, travail in birth of them again. Every evil report ſhe heard of them, did

did ſeem to cauſe new pangs and throes. Thus it is with good Parents, who conceive it better for their Children never to have been born, than not to be born again. They are ſo paſſionately concerned for the eternal welfare of their Souls, that, when they have taken pains to inſtruct them with good Principles, and given them good Examples, if they chance to be ſeduced by lewd and vicious company, it cauſes more grief and ſorrow to them, than their Mothers had in bringing them forth; the labour and affliction of the Mind much tranſcending the pain and travail of the Body. The pain of the Body is but the body of pain; but the ſorrow of the

Soul is the ſoul of ſorrow.

Orators in the cloſe of their Speech expreſs the beſt of their Art, to ſtir up the affections of their Hearers, that at laſt they may leave the deepeſt impreſſions of thoſe things they perſwade unto. In this manner we all ought to doe. Our whole Life is but a continued Oration or Prayer to the God of Heaven, to be admitted into his Kingdom: But when we come to the laſt Act and Epilogue of our Age, then is the time that we ſhould more eſpecially ſtrive to demonſtrate our beſt Art and Skill in *exerciſing our ſelves unto godlineſs*; that ſo our laſt Words may be our beſt words, our laſt Thoughts our beſt thoughts, our laſt Actions our beſt

beſt actions; hoping by this means to ſtir up the affections of our God, and melt the bowels of his merciful compaſſion towards us; that ſo we may, like the Sun, then appear moſt glorious and reſplendent, when we are ſetting, and drawing near our Weſtern home, the Houſe appointed for all living.

XLVI.

WE can never be enough thankful to God for his Mercies to us, eſpecially for that Great tranſcendent one, the Mercy of all mercies, in ſending his Son to die for us, to redeem us from the ſlavery of ſin, that we may live and

not die eternally, that we may live happily here and hereafter. In the obedience of his Commands is great delight: They that are of a contrary opinion, it is becauſe they are unexperienced in his ſervice, *in whoſe ſervice is perfect freedom.* For to obey ſin and the luſt of the fleſh, is the greateſt Vaſſallage in the World; and he is a Greater man who ſubdues his vile Affections, than if he were a victorious Conquerour over all the World. For God doth not account of us by our outward Greatneſs, but by our inward Goodneſs. All humane Greatneſs (however idolized by worldly men) is a Pageantry and a meer repreſentation acted upon the Theatre of the world,

world, which quickly disappears, and the Scene is changed and withdrawn when the Play is done. Farther to advance the Mercies of God to us, let us consider, God might have commanded us to have sacrificed an *Isaac*, to have lived all the time of our lives in painful and vexatious trouble, exercising our selves in acts contrary to our natural and reasonable appetites; and yet after an obedience to such seeming severe commands for an hundred years or more, if he should give us Heaven at last, we had great reason to be thankfull: But now, on the contrary, he only commands us to live chastly and temperately; not to deceive our Neighbours, but

but to love them as our ſelves; to keep up a good report; to endeavour to do all the good we can, and to refrain from evil; to forgive our enemies, and not to be of contentious natures, but, *as much as lies in us, to live peaceably with all men.* Which Commands if we endeavour to conform to, it will conduce to a temporal as well as an eternal Felicity. When we digreſs from ſuch Rules given us by our Great Law-giver, we find ſad effects, as conſequential puniſhments of our diſobedience; as, loſs of reputation, many ill caſualties and diſeaſes, many times haſtening our end by vicious exceſſes. Theſe inconveniences to a rational and conſidering perſon were

were ſufficient (if there were no higher) to deterr him from evil practices.

XLVII.

I Being ſick, and under ſome dejection of ſpirit, opening my Bible to ſee what place I could firſt light upon, which might adminiſter comfort to me, caſually I fixed upon the ſixth of *Hoſea*: the firſt three Verſes are theſe.

1. *Come, let us return unto the Lord: for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up.*

2. *After two days he will revive us, the third day he will raiſe us up, and we ſhall live in his ſight.*

3. *Then*

3. *Then ſhall we know, if we follow on to know the Lord: his going forth is prepared in the morning, and he ſhall come unto us as the rain, as the latter and former rain unto the earth.*

I am willing to decline Superſtition upon all occaſions, yet think my ſelf obliged to make this uſe of ſuch a providential place of Scripture; Firſt, by hearty Repenting me of my ſins paſt; Secondly, by ſincere Reformation for the time to come, deſiring to turn from the evil of my ways, to ſerve the living God, that ſo long as he ſpares me life, I may live as in his ſight and preſence.

XLVIII.

Upon the 29th. *day of* May.

THIS day is an Holy-day, a day of Congratulation upon a double account; Firſt, of the King's Birth; Secondly, of his Reſtauration. The firſt was great cauſe of rejoycing, That ſo Brave a *Prince* was born the Heir apparent to Three great Kingdoms, and an univerſal Joy to all good Subjects: He was an high Bleſſing to the Excellent Monarch his Father, and to his ſweet and Dear Conſort, Daughter of the Great *Henry* the IV. of *France*. The ſecond was the greateſt, That His Majeſty, after

ter ſo much unjuſt Suffering and Baniſhment by his Father's Murtherers and his Rebellious Subjects, ſhould by the miraculous Providence of God Almighty be reſtored to his own Dominions by the unanimous Conſent of all his Subjects, *nemine contradicente*, without the effuſion of one drop of Blood. Theſe ſo tranſcendent Mercies to ſo diſtreſſed a Nation ought to be had in continual remembrance: Our thankfulneſs to God Almighty and our ſerving him ought to be in ſome meaſure proportionable to our Mercies; nor ought we to provoke him to wrath by our Sins as we have done, which God grant we may repent of from the higheſt to the loweſt, that ſo God

God may repent him of the evil of Puniſhments which our ſins have deſerved.

XLIX.

ORatio eſt clavis diei, & ſera noctis, Prayer is the Key of the Day, and Lock of the Night. And we ſhould every day begin and end, bid our ſelves good morrow, and good night with Prayer. This will make our labour proſperous, and our reſt ſweet. *Jacob* is ſaid to wreſtle with God by a mighty continued earneſtneſs in his Prayer, and at laſt as a Prince he prevailed with God. *Hæc vis grata Deo.* It is lawful to take Heaven by ſuch a holy violence; and 'tis a mo-

a modeſt and commendable impudence, with a ſtrong and zealous importunity to beg mercy of the God of mercy. The Scripture ſays, *Pray continually:* That is, that we ought not to be ſo diſcompoſed with paſſion or the affairs of the world, but that we may be always in a praying capacity. Good Mr. *Dod* was wont to ſay, That he was in a ſad condition that had a hard Heart, and could not pray.

L.

If God be for us, who ſhall be againſt us?

WHO? Hence learn, If a Queſtion be asked in Scripture affirmatively, and let fall without an Anſwer, it amounts to a Negative. Firſt, let us ingage chearfully in God's Cauſe; then having the lawfull Authority of his Vicegerent, who ſhall be againſt us? No man can: It is not in the power of humane policy to oppoſe or countermine Divine Determinations. They who *truſt in the arm of fleſh*, and *in the ſon of man whoſe breath is in his noſtrils*, are ſure

to be deceived; they truſt to a broken Reed, to a Bul-ruſh. We ought to look upon Men but as God's inſtruments; if we do otherwiſe, we may juſtly be made the objects of God's wrath and ſeverer puniſhments. So long as we do lawful things, we may hope God is on our ſide, and expect his protection: out of our Calling, we are out of God's keeping. *Queſt.* But how ſhall we know God is on our ſide? *Anſw.* By examining our ſelves, whether we look upon God as our ultimate End in all our actions and deſigns. If we make all things ſubordinate to his Glory; if we look upon him as the Well-ſpring and Fountain of Life, Health, and Salvation, with a chearful Chriſtian

ſtian indifference ſubmitting to his will, whether he pleaſe to blaſt our actions, or bleſs and proſper our purpoſes; if we have no ſinful impatient deſire after temporal bleſſings, but upon all occaſions endeavour to do our Duties, and leave the ſucceſs to God; if we ſhall chuſe to die rather than deliberately to offend God: Theſe, I ſay, are ſigns we are the true Servants of God. And if we be ſo, then God will be on our ſide, and then we need not fear what Men or Devils can do againſt us: we are well guarded, no Bullet in Wars by Sea or Land can hurt us without God's commiſſion. There is an overruling Providence governs all ſublunary things.

LI.

IT is a moſt deplorable thing to conſider, that there ſhould be ſuch great Diſſentions and Animoſities amongſt Chriſtians, who profeſs to believe in the ſame Saviour, and many times about Circumſtantials, not Eſſentials or Fundamentals, in Religion, even to a ſcandal. There are many pious, learned, well-diſpoſed perſons, who expreſs great zeal and fervency of ſpirit to reconcile the Differences in Chriſtian Religion, but commonly meet with a ſevere Fate, (in ſtead of their deſerved reward) to be abominated, or at leaſt diſliked, by all Parties. But we muſt remember, Good men

men are but Men, and tranſported many times with ungovernable Paſſions and Humours. Naturally men have a great affection to thoſe of their own Intereſt and Party, ſometimes either not diſcerning, or conniving at their faults; and too much prejudice to thoſe who differ from them in Opinion: though if we conſider calmly and rationally, no man differs more in Opinion from me than I do from him, and if I deſire he ſhould think charitably of me, I am obliged in conſcience to do ſo of him; unleſs I know by his actions, he pretends Piety to cloak his rebellious and factious ſpirit, with a deſign to diſturb the Kingdom's Peace, and by violence or Arms to reſiſt

the Civil Magiſtrate, God's Vicegerent, or is guilty of ſome notorious crime: ſuch a man I am bound to detect, and no ways to countenance or protect. It were an happineſs much to be prayed for, that men of ſeveral Judgments, whether Epiſcopal, Presbyterians, Roman Catholicks, Independents, (and under that notion may be comprehended Anabaptiſts, Quakers, and many other new fanatick and infatuated Sects) would more put in practice thoſe Principles of Piety, Charity, and Morality, wherein all or moſt of them agree. This would conduce much to Union: for then they would think better one of another, and bear with the frailties of their brethren, (being there

is no Perfection in this life) and by a gentle, mild, and unpaſſionate way of arguing, would ſooner convince one another of their errours. Some can ſuffer better than diſpute, who by calm diſputation might ſoon be convinced and reduced to ſobriety of judgment. This would, I believe, prevail more than Puniſhments and Perſecutions, which ſo often beget Proſelytes, and create in others tender commiſerations of ſuch mens Sufferings, eſpecially if they be of honeſt deportment and dealing, and of good Lives, as many of them are; though ſuch Sufferers may be faulty in neglecting thoſe Condeſcenſions and juſt Compliances which (if they rightly conſider)

they may with a good Conſcience expreſs towards both Civil and Eccleſiaſtical Governours. But theſe Diſſenters are ready to plead for themſelves, "What I "ſuffer, it is for my Conſcience, "it is not out of Faction, or a "ſpirit of Contradiction; and "therefore in theſe caſes I muſt "obey God, and not Man, (which is highly true, when that is the caſe.) And farther, ſay they, "It appears to us an "hard thing, that we muſt be "under a temptation either to "go againſt our Conſciences, "or ſuffer for them: But God's "will be done; if we ſuffer for "His ſake, we are contented.

LII.

LII.

GOD is ſaid in Scripture to *give his Beloved ſleep*; which is a great bleſſing, becauſe after moderate ſleep, the Body, wearied with labour, is much refreſhed. As Muſick may be ſaid to be the Harmony of the Soul, charming it with delight, ſo Sleep is to the Senſes; and yet we know one of our Saviour's Diſciples was reproved for ſleeping. *Could you not watch with me one hour?* There is a proper ſeaſon for all things that are done under the Sun; and therefore we muſt not watch when we ſhould ſleep, nor ſleep when we ſhould watch, but *watch and pray that we*

we enter not into temptation. When we cannot take reſt in our beds, we ſhould commune upon them, and be ſtill; and when by good thoughts and meditations we entertain holy conference with God, poſſibly he may communicate ſomething to us by the influence of his holy Spirit, which may conduce to our Souls reſt: and then in this caſe, not to have reſt, is the beſt and ſweeteſt repoſe. What is all the World to us without the light of God's countenance? Good God, ſpeak peace unto our Conſciences; ſay unto our Souls, that Thou art our Salvation: and then when we awake, we awake unto the Lord; when we ſleep, we ſleep unto the Lord; whether

ther we awake or ſleep, we are the Lords.

LIII.

MEN of ſeveral Opinions in the World fondly believe, that only thoſe of their Judgments ſhall be ſaved, excluding others out of Heaven, who haply may be admitted, when their Cenſurers may be refuſed for their uncharitableneſs. The way to Heaven certainly is not ſo ſtraight in matters of Opinion as Practice; for what will it advantage to be orthodox in Opinion, and diſſolute in Life? God will pardon many Errours, where the perſons who maintain them intend well and live well, if they do not obſtinately and perti-

pertinaciouſly perſiſt in them, but are both willing to retract them when they are convinced they ought to do ſo, and heartily pray to God to convert them from all their Errours and failings, and to teach and confirm them in all ſaving Truths. We muſt all ingenuouſly confeſs, that in our tendereſt years thoſe Principles we firſt receive in our education take a great impreſſion in us, and are not eaſily removed; we have an affection for them, ſtudy Arguments in their defence, and have many times too great an averſion to the very Perſons who differ from us, as well as to their Opinions: yet certainly, difference in Judgment ought not to cauſe ſtrangeneſs and diffe-

difference in Affection. Poſſibly God may accept of this Plea from many particular perſons hereafter; "I have endeavoured "to ſerve thee, O Lord, ſincerely "in the way I was brought up "in, which appears to me to be "true, otherwiſe I ſhould with as "much zeal have embraced any "other Opinion, which I ſhould "have been convinced was the "trueſt. We have no warrant in the Word of God to condemn ſo much as the very Heathens, who were men of good Lives, and many of them of pious, devout Converſations, who never heard of *Chriſt*, no more than we have to condemn little infant Children, who are not capable of committing actual ſin.

LIV.

LIV.

IT appears ſtrange to me that wicked worldly men ſhould be accounted wiſe, whenas in the matters of greateſt importance they are ſo careleſs and remiſs, even in the Salvation of their Souls. For all wiſe men in difficult caſes will do that which is ſafeſt. Now to live as believing there is a God, and truly to fear and ſerve him, is certainly moſt ſecure. For though there be many Arguments, beſides the conviction of every man's Conſcience, to prove there is a God; yet no man can demonſtrate the contrary, that's impoſſible: and if there were none, no perſon would

would repent after death, that he in his life-time believed there was one; but diſ-believing the Deity in his life, he may by that God, whoſe Eſſence he durſt ſo impudently deny, be puniſhed in Hell eternally.

LV.

IT is ſafeſt and beſt for us to believe as God in his Word has revealed to us, and not to be guilty of carnal arguings: as, not to think it reaſonable that man ſhould be puniſhed infinitely for finite ſinning; or to ſeem to incline to *Origen*'s Opinion, (which moſt would be willing to embrace, if there were any religious ground for it)

it) That all men at the laſt day ſhall be ſaved, even the very Devils themſelves. But thus conſider, In this World the wiſeſt men know but in part, and ſee but in part; in the next World the miſt will be taken from our eyes, and we ſhall ſee clearly. The moſt ignorant perſons here, ſhall know more in the other World than the greateſt Clerk upon Earth: But here it is our duty to acquieſce in what we ſuppoſe is God's will we ſhould believe or practiſe; His will is the higheſt Reaſon, and ought to be eſteemed ſo by us.

LVI.

WE account an ungrateful man the worſt of men; *Ingratum ſi dixeris, omnia dixeris:* and yet we little conſider how ungrateful we have been to the God of Heaven, who has given us our Being and Well-being, who hath done ſuch great things for us, by whom *we live, and move, and have our being.* What great dangers do we daily eſcape by His mercy? A preſerving Providence is no leſs than a creating one. What cauſe have we to be aſhamed and repent of our Ingratitude and perfidious Promiſes? If we once break a ſolemn Promiſe and engage-

ment to Men, we cannot expect to be truſted any more: and yet how many Promiſes of more ſtrict and circumſpect walking have we broke with the great God of Heaven and Earth, made either upon our ſick-beds, or upon our receiving the bleſſed Sacrament, and many ſuch like ſerious occaſions? How many times have we ſaid, O Lord, ſpare me yet but this once, and I will live and amend? and when we have recovered, our Vows have fallen off like cords of vanity. How dangerous is ſuch breach of Vows? and how juſtly may we upbraid our ſelves for it, abhorring our ſelves by reaſon of our iniquities, and repenting in duſt and aſhes, as holy *Job* did?

LVII.

LVII.

SUnday is the Lord's day, which ought more particularly to be devoted to God's Service. For though it is our duty in our ſeveral Callings every day to ſerve God, and endeavour to advance his glory; yet on that Day, the weekly Holy-day, we ſhould not think our own thoughts, nor do our own actions, (but what neceſſity requires:) and therefore 'tis moſt fit then to refrain from playing at Cards, or ſuch Recreations which may adminiſter Scandal to many good people. If it be a meaſuring caſt, whether any particular thing be lawful or unlawful,

'tis safest and best to resolve on the Negative: for this is an infallible Maxime, They that in all things will do the utmost that is lawful, will be tempted in many cases to do that which is unlawful.

LVIII.

WHen we are tempted to any sin, let us say, with *Joseph, Shall I do this wickedness, and sin against God?* God forbid. *Shall we sin, that grace may abound? God forbid.*

LIX.

IN this World as good Christians we are engaged in a spiritual Warfare, *the flesh* warring

ring *againſt the Spirit*; ſometimes one prevails, ſometimes the other. But let us comfort our ſelves; We fight under *Chriſt*'s Banner, He is *the Captain of our Salvation*: and therefore in ſuch a War we may joyfully hope to obtain Victory over the luſts of the fleſh, by the aſſiſtance of God's gracious Spirit, if we valiantly contend to the end of our lives, being *not weary of well-doing*; for which we *ſhall reap, if we faint not, the crown of life.* Let us conſider, then, how blame-worthy thoſe are, who are ſo far from contending, that they willingly yield; and are ſo far from fighting in a good Cauſe, that they baſely deliver themſelves up Priſoners without ſtriking

one ſtroke; ſo far from reſiſting, that they tempt temptations to tempt them; in this ſupplying the place of the *Great Tempter*, the Devil, until they are juſtly *given over to a reprobate ſenſe*, ſinning with delight and greedineſs, *drinking iniquity like water*, and living and dying with obdurate hearts, and ſeared conſciences. From which ſad Judgment, Good Lord, deliver us. *Amen.*

LX.

A Title to Honour and honourable Actions is to be preferred before a Title of Honour unaccompanied with juſt and noble Deeds. For though it be a happineſs and a bleſſing to

to be deſcended of a vertuous and ancient Family; yet if they who are thus deſcended ſhall degenerate from the worth of their Anceſtors, their faults are aggravated by not following ſo good and great Examples; and they are generally more deſpiſed than the vulgar and ignoble vicious perſons. For, (as *Boëtius* ſays) If there be any good in Nobility, I judge it to be only (or chiefly) this, that, it ſeems, there is a neceſſity impoſed upon thoſe that are Nobly born, not to degenerate from the Vertue of their Anceſtours. Lords and Nobles, who ſtand on the higher ground for doing good, ſhould endeavour to excel others more in generous and juſt Actions, than they do in high

and honourable Dignities. The Examples of ſuch men will have great influence upon the places and Countries where they live.

* *The Earl of* Clarendon.

It was well and truly ſaid by the late *Lord Chancellour in his Speech to the Lords in the Preſence of the King, Lords, and Commons; *I hope you (my Lords) will for the Kings ſake, as well as your own, ſhew great and good Examples to your Countrymen. Your Examples will be very prevalent with them, and by your Actions they will judge of the Actions of His Majeſty, whom they ſuppoſe you imitate, having ſo near an acceſs to his Perſon.*

LXI.

FRiendſhip is a noble thing. Worthy Doctor *Hammond* uſed to ſay, he pitied him that was deſtitute of a Friend, as a very unhappy perſon. By converſing with a Friend, and communicating our ſecret affairs to him, our Joys are by Sympathy increaſed, and our Griefs leſſened. Two dear Friends ſeem to have one Soul in two Bodies; (they are like Twins, when one dies, the other pines away:) there is but one propriety between them both, all their goods are in common.

Friends

Friends are to Friends like little
Gods, whilſt they
Honour and Friendſhip to each
other pay.

Mr. *Herbert* worthily ſays in his Poems,

All worldly Joys go leſs,
To that of doing Kindneſſes.

This being ſo, Good God, let
Hatred ceaſe,
And Friends and Neighbours
love, and live in peace.

Then we ſhould live as happy as thoſe that flouriſhed in the Golden Age, and be very willing to practiſe that ſhort, but moſt pathetical Doctrine, which

was

was preached by S. *John* the holy Evangeliſt, when old, who frequently in his Pulpit repeated and inculcated this Leſſon to his Auditours, *Love one another: Men and Brethren, love one another: Little Children, love one another.*

Some very curious ſcrupulous perſons have made inquiries, whether Friendſhip between thoſe of different Sexes may be innocent. To this I anſwer affirmatively, without the leaſt ſcruple or diſpute: but he that truly values the honour and reputation of his Female-Friend, will be very cautious, leſt by any act of his indiſcreet affection, he ſhould leſſen her good opinion in the world; and, as that Learned and Pious Doctor

Doctor *Taylor* ſays, (in his Tract of Friendſhip, which is worthy the peruſing) "A man "ought to loſe much of his Sa- "tisfaction, rather than ſhe any "thing of her Honour.

LXII.

THE Society of *Greſham-College* is compoſed of very ingenious and eminent Perſons, * whoſe converſations

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* *Henry* Duke of *Norfolk*, the Earl of *Alisbury*, the Lord *Herbert*, Son to the Marqueſs of *Worceſter*, the Lord Viſcount *Brouncker*, Viſcount *Fitzharding*, *Seth* Lord Biſhop of *Sarum*, Dr. *Wilkins* Lord Biſhop of *Cheſter*, Mr. *Robert Boyle*, Sir *Robert Murray*, Sir *Kingsmil Lucy*, Sir *Joſeph Williamſon*, Sir *William Pettys*, Sir *Andrew King*, Dr. *Pearſon*, Dr. *Tillotſon* Dean of *Canterbury*, Dr. *Du Moulin*, Dr. *Crone*, Dr. *Goddard*, Dr. *Pope*, &c.

are

are desirable in many respects; their endeavours to improve Arts and Sciences, Mechanical and Liberal, their inquisition into the works of Nature, may be both delightful and profitable to themselves and others. If this be granted, let us raise our Meditations higher, and consider how advantageous it will be for us to meditate of the God of Nature, to advance His Glory, expressing our love to Him by singing His praises while we have a being here, which is the delight and employment of beatified Souls to all Eternity.

LXIII.

LXIII.

NEither the Ambitious nor Covetous man can ever be ſatisfied; for their thirſty deſires after Honour and Wealth increaſe by their obtaining what at preſent they ſo greedily covet; like one in a burning Fever, the giving him Drink does but increaſe in him a deſire ſtill to have more, and his Thirſt is but little quenched. He that will not religiouſly frame his mind to content himſelf in whatever ſtation God has placed him, will ſcarcely be ſatisfied and eaſy in any condition: for if we cannot proportion our Fortunes to our Minds, we ſhould our Minds to our Fortunes;

tunes; rendring thanks to God Almighty, who has done ſuch great things for us; and then we are happy as to this World. To make our Felicity here the more conſpicuous, we ought to compare our temporal ſtate to thoſe beneath us, our Inferiours, and not to our Superiours.

* If Riches increaſe, ſet not your heart upon them; but look upward, and ſay, *Vanity of vanities, all is vanity and vexation of ſpirit. There is no end of writing many Books, and much ſtudy is a wearineſs to the fleſh.* But obſerve *Solomon*'s concluſion, who was beſt experienced in the trial of humane delights and affairs.

* *If goods increaſe, they are increaſed that eat them,* &c. Eccl. 5. 11.

After

After he had ſaid, *There is a ſeaſon for all things*, and that *time and chance happens alike to all, to the wiſe as well as fooliſh*; and adviſed all perſons to make uſe of God's bleſſings with a contented thankful mind, for *we know not who ſhall be after us*: then he adds, *Fear God, and obey his Commands; for this is the whole Duty of Man.*

THIS

THIS

Following Character

Given of

VIRGIL

Deſerves all Mens Admiration and Immitation.

VIRGIL called the Prince of Poets, was much favoured by *Auguſtus*, honoured by the common people, who hearing his Verſes recited in the Theatre, roſe up and reverenced him, (accidentally preſent) no leſs, ſaith *Tacitus*, than the Emperour himſelf. And by *Auguſtus* he was ſo much favoured, that he is ſaid to have admitted him to his moſt

private Councils, and continued his intimacy to him by many Letters. *Pedianus* affirms, That he was affable, a great lover of good and learned Men; so far from Envy, that he rejoiced in any excellent Speech or Action of another, as much as if it were his own; never dispraised any, ever praised those that deserved it, and was of such winning Candour, that none could forbear to love him.

'Tis a most deplorable thing to consider, how few there are in this degenerate Age that deserve such an excellent Character; but on the contrary, Men are now guilty of such horrid Sins of Impiety, Injustice, Barbarity and Ingratitude, and commit them in contempt to the Laws of God and Man, openly, in the face of the

the Sun, juſtifying them with Impudence and Lyes, and perſwade thoſe of their Wicked Factious Party to countenance and abet them in the defence of ſuch Crimes, which Men, in former times, durſt not entertain ſo much as with a ſingle thought, but had the greateſt abhorrence and Deteſtation of them imaginable: 'tis to be hoped, the Wiſdom of his Gracious Majeſty and the Parliament will ſupply our Laws wherein they are defective; ſome Crimes of the greateſt magnitude being not puniſhed by death, when other of a far inferiour nature are capital; otherwiſe Perſons of Honour will be under a temptation to be their own avengers, as they are in *Italy*, hoping by this means, for the

good of Mankind, to deter Perſons from committing ſuch odious Crimes, unleſs by God's Grace they are reſtrained from it by the ſtrict rules of Religion; ſuch profligate Wretches being deſtitute of all Modeſty, *Glorying in their ſhame*, as the Apoſtle ſays, and look upon nothing as a puniſhment, but loſs of Life, Eſtate, or long Impriſonment; theſe men are wholly inſenſible what an unſpeakable unhappineſs it is to commit an Action for which they ſhall be deſpiſed by all the ſober ſort of Mankind, and their converſations avoided by good Men as much as if they had the Plague, which is more deſirable than to have our Souls ſtained with the Leproſie of ſuch abominable Iniquities.

AS

* AS ſome of our ſecular Gallants do, out of vanity only, ſometimes boaſt of Favours they have received from ſuch or ſuch Women of known Honour and Vertue, though they never did, nor ever durſt ſpeak ſo much as one word to any of them, to any ſuch purpoſe; ſo do many of the Clergy Cavaliers of the Church of *Rome* as vainly vaunt how many, and how great, Proſelytes they have made, and of how many conſiderable per-

* *Read a very excellent Letter in Print, writ by the moſt Learned and Pious Lord Biſhop of* Wincheſter, *Dr.* Morley, *to her Highneſs the late Dutcheſs, in defence of our Proteſtant Religion.*

ſons, of both Sexes, they have gained from our Church into theirs: Yet this may be confidently aſſerted for the honour of our Proteſtant Religion, that no Perſon ſhall be ever able to prove either that there is any thing neceſſary to be believed or practiſed, for the ſaving of Souls, which the Church of *England* does not teach, or that they teach any thing that is deſtructive of Salvation, or which is inconſiſtent with the Rules of Faith or Holineſs of Life, which was at firſt delivered by *Chriſt* and his Apoſtles, and which was afterwards held by the primitive Fathers in the moſt ancient and pureſt Ages of the Church, and conſequently, whatever may be pretended, it

it never was nor can be proved, but that thoſe that live and die in the profeſſion and practice of what they are taught to believe, and to do, by the Doctrine of our Church of *England*, muſt needs be in the right way, which will undoubtedly bring them to Heaven if they continue in it, whereas if they depart from it, they will be in a worſe, and in a much more dangerous condition than if they had never known it.

IT is that within us, whereby we muſt live, and be happy. Some Additions of Complacency may come from without. Sociable Natures ſeek and find Pleaſure in Converſation: But if that be denied, ſanctified Spirits know how to converſe comfortably with God and themſelves. It was a true Saying of *Laurentius*, *That where two faithful Friends are met, God makes up a Third.* But it is no leſs true, That where one faithful Spirit is, God makes up a Second. One God can more than ſupply a thouſand Friends. *Crates* the Philoſopher ſaid to a Young Man that was beſet with Paraſitical Friends, *Perhaps thou may'ſt be more alone in ſuch Society, than in the Wilderneſs:*

neſs : Such Converſation is better loſt than continued. If thou canſt get to be well acquainted with thy ſelf, thou ſhalt be ſorry that thou wert no ſooner ſolitary.

Remedies againſt Temptations.

Why ſhould our Bleſſed Saviour ſuffer himſelf to be tempted, if not to bear thee out in all thy Temptations? Doſt thou not pray daily to thy Father in Heaven, *That He would not lead thee into Temptation?* If thou knoweſt thou haſt to do with a God that heareth Prayers, O thou of little Faith, Why feareſt thou? That Grace which thy God hath given thee, he will have thus exerciſed and manifeſted. It is not ſo much to be conſidered how hard thou art aimed at, as how ſtrongly

ly thou art upheld. How many, with the bleſſed Martyr *Theodorus*, have upon Racks and Gibbets found their Courage ſtronger than their Pains? St. *James* ſays, *My Brethren, count it all Joy when you fall into divers Temptations*. Let thoſe Temptations be rather Trials by Afflictions, than Suggeſtions of Sin. Yet even thoſe, overcome, yield no ſmall Triumph; for by them is our Faith no leſs tried: And the trying of our Faith worketh Patience; and the perfect Work of Patience is a bleſſed Entireneſs. The Number of Enemies adds to the Praiſe of the Victory. To overcome a ſingle Temptation is commendable; but to ſubdue Multitudes of them is glorious. What a ſad Condition ſhould

we

we be in, if left to our ſelves? *But our Help is in the Name of the Lord, who made Heaven and Earth. The Lord is our Strength, and our Shield: He is our Defence, ſo as we ſhall not be moved. 'Tis He that hath girded us with Strength unto Battel, and that ſubdueth thoſe that riſe up againſt us.* Conſider, The Beſt cannot but be overtaken with Sin; *But he that is born of God, doth not commit Sin:* He may be tranſported whither he meant not, but he makes not a Cuſtom of doing it; his Heart is againſt that which his Hand is drawn to: And if in this inward Strife he be overpower'd, he lies not down with a willing Mind, but ſtruggles up again, and in a re-aſſured Courage and Indignation, tramples on

on that which for Mercy ſupplanted him. St. *Peter* asks our Saviour, *Lord, How often ſhall my Brother ſin againſt me, and I forgive him?* The Reply was, *I ſay not unto thee, Until Seven Times, but until Seventy Times Seven.* Lord, if thou wilt have us ſinful Creatures thus indulgent one to another in the Caſe of our mutual Offences, what Limits can be ſet to thy Mercies in our Sins againſt thee? Be we but penitent, thou canſt not but be gracious.

Good God, though I did forgit thee in my Proſperity and Youth, do not forgit me in my Pain, Adverſity, and Old Age. I confeſs, to thy Glory, and my Shame, that I did not take the wiſe Advice regiſter'd in

Holy

Holy Scripture, *To remember my Creator in the Days of my Youth, before my evil Days came, and my Years drew nigh, when I ſhould have no Pleaſure in them.* However, for thy Mercy's ſake in Chriſt Jeſus, have pity on me: Pardon the Sins and great Follies of my younger and elder Years: Give me as true and as hearty a Repentance as my Condition is capable of; a Repentance not to be repented of. Let my Pains and Troubles in my preſent Condition wean my Affections from the tranſitory Things of this Life, that I may take much more Delight in contemplating of ſpiritual Things, which concern a far better World, than ever I did in the Enjoyment of ſenſual Objects; that

that I may truly deſpiſe, and have low Thoughts of the Things of this World, in compariſon with Things Eternal: That I may have longing Deſires after Heaven, and Heavenly Things; looking upon all Things here as Droſs and Dung, in compariſon of Chriſt, and him crucified: That as he ſuffered for me, ſo I may willingly take up his Croſs, and ſuffer for him when I am lawfully called upon; and when I believe it is my Duty to do it, then make it my Pleaſure, as it is my Glory, and greateſt Honour; well knowing, in Caſes of great Suffering, thou art willing to give to thy Servants extraordinary Courage and Reſolution.

ISAIAH

Isaiah 32. 8.

* *The Liberal Man deviſeth Liberal things, and by Liberal things ſhall he ſtand.*

Liberality to the Poor is highly advantageous to us in reſpect of this life and a far better; 'tis the moſt effectual way both to improve and preſerve our Eſtates, and to render us honourable and amiable in the eſteem of others; for the encreaſe of our Eſtates the Apoſtle compares it to Sowing, which refers to an

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* *Read the late Lord Biſhop of* Cheſter *Doctor* Wilkins's *printed Sermon upon this Text: All his Works were worthy of ſo great an Author, a perſon whoſe memory is much to be honoured by all good men, for his prodigious extraordinary parts and ingenious general Learning, few ages, if any, having produced his equal.*

Harveſt;

Harveſt; 'tis of all others the moſt gainful way of Trading when we receive much for a little, certain for uncertain, eternal things for temporal: Secondly, for the preſerving it ſafe, the Jews call Alms by the name of Salt for its preſerving power.

Extra fortunam eſt quicquid donatur Amicis,
Quas dederis ſolas ſemper habebis Opes.

A man can be ſure only of that he hath given away.

'Tis ſtoried of a great Man, eminent for his Bounty, that being asked by a Friend what he did intend to reſerve for himſelf after all his bountiful Gifts beſtowed upon others, anſwered, *Ea ipſa quæ dono.*

'Tis a ſignificant ſaying to this purpoſe,

Habeo

Habeo quod dedi, perdidi quod ſervavi :

I do keep what I gave, but I have loſt what I kept.

To which it may be added, that as theſe Riches are not ſo much expoſed to danger ſo are they leſs liable to the Envy of others.

'Tis ſaid, *He that hath mercy on the Poor honoureth his Maker*, and God hath ſaid, *Him that honoureth me I will honour.*

Every Man is a Friend to a man of Gifts, nor is ſuch an one ſo much a loſer in his Purſe by his Bounty, as he is a Gainer in the Hearts and Affections of Men : our Charity gives us an intereſt in the Prayers of others. St, *Hierome* ſpeaking of a Boun-

tiful Man, gives this reaſon why ſuch a one muſt always be ſafe and happy.

Habet enim multos Interceſſores & impoſſibile eſt multorum preces non exaudiri.

Works of Benevolence are called by St. *Paul*, the Foundation of that Reward we ſhall receive in the World to come.

Hence we may learn to give Honour, Love and Reſpect to Liberal Perſons, it being their due, and a great Injury to detain it from them: it was an uſual form amongſt the *Jews*, upon the naming of worthy Perſons deceaſed, to add this Clauſe to the mention of them, *Whoſe Memory is bleſſed*; and hence

hence was that cuſtom * in the Primitive times of Chriſtianity to appoint anniverſary Memorials and Feſtivals in Honour of the Worthy deceaſed to recount their good Deeds; celebrating the Praiſes due to them, that others by their Example might be excited to do the like. Without expreſſing Bounty and Pity to others we can

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* *Read the admirable Works of that moſt Learned, Modeſt, Ingenious and Pious Divine Dr.* Cave *(whom the Authour much reſpects as his great Friend) particularly the Lives he writ of the Primitive Chriſtians, who durſt ſuffer for their Religion with more Conſtancy and Courage than the Irreligious of our Times dare think of their Sufferings, whoſe Principles were to prefer Suffering before Sinning, who firmly believed there was no true Joy but in God, nor Sorrow but in an Evil Conſcience.*

have no good aſſurance of God's Favour to us, nor any grounds to expect it: With what Face or Confidence can any Man ask Mercy for himſelf, who is not ready to ſhew it to others?

Virtute, non Vi.

Innocentia quid pulchrius?

A Pray-

A Prayer for the KING, and the Royal Family.

O *Lord our God, let the choiceſt of thy Bleſſings fall down upon thy Vice-gerent, our Sovereign Lord, the* KING; *on the* QUEEN, *the Illuſtrious* DUKE *of* YORK, *and all the* Royal Family. *O Thou who art the King of Kings, who haſt in thine* hands the Hearts of Kings, *and canſt* turn them as Rivers of water, *be pleaſed to ſend down the Light of thy Countenance ſo to ſhine upon His* MAJESTY, *that He may be as holy, valiant and proſperous as King* David,

wiſe and rich like Solomon, *zealous in thy ſervice as* Joſiah; *that He may always govern the People committed to his charge in thy fear. And as Thou haſt indued Him with a mild, gracious, and merciful diſpoſition; ſuffer not, O Lord, any of his Subjects to abuſe his Clemency, and deprive themſelves of the continuance of it by a neceſſary Severity upon them: but be pleaſed ſo to diſpoſe the hearts of Prince and People, that in their ſeveral Stations and Callings they may eſteem it their greateſt honour and ſatisfaction to do Thee ſervice. And after a long and happy Reign, let Him attain the end of his hopes at the period of his days, even the Salvation of his Soul, for* Chriſt *his ſake.* Amen.

A moſt

A moſt pious Letter of the moſt Excellent Lady, the Lady Harmonia, *to the Authour of theſe Meditations.*

My Lord,

IN obedience to your Commands, I have undertaken that which I know I am very unfit to perform; which is, to give your Lordſhip Rules for Holy living. Yet becauſe your Lordſhip's Friendſhip makes you ſo kind, as to believe what is ſaid by me, will make a deeper impreſſion than by others who have not ſo great a ſhare in your Lordſhip's eſteem; I have ventur'd upon it, not to inform you, as one I believe ignorant, (for

I know your Lordſhip to be very much better able to inſtruct me) but to put your Lordſhip in mind, that *not the knower of the Law, but the doer of it ſhall be juſtified*; and that, *If you know theſe things, happy are you if you do them. For he that knows his Maſter's will, and doeth it not, ſhall be beaten with many ſtripes.* I will begin my firſt Rule of Advice to your Lordſhip, with deſiring you not to turn the day into night, and by ſleeping ſo long in the morning, give your ſelf only time in haſte to put on your cloaths, and it may be ſometimes with more haſte ſay a ſhort formal Prayer to ſtop the mouth of a natural Conſcience, which for haſte

haſte you hardly mind your ſelf, and therefore have little reaſon to expect God ſhould. Therefore I ſhall adviſe your Lordſhip to go to bed in ſo good an hour at night, as that you may wake in ſo good time, that you may not loſe the morning, which certainly is the beſt time for the Service of God. And I would have you, as ſoon as you wake, fix your thoughts upon that God that gives you time to think, and do as Holy *David* did, who ſaid, *As ſoon as I awake, I am with thee.* Conſider how your Bed might have been your Grave; for many every night go down into the place of ſilence, and there take their long and laſt ſleep. Conſider alſo what a mercy Sleep

is,

is, and if we miſs but a night's reſt, how burthenſom and uneaſy a man would be to himſelf. Therefore begin the morning with bleſſing God for it, and then commune with your heart upon your bed, and be ſtill; and conſider what a mercy it is to have another Day added to your Life, that you may make your peace with God before you go hence and be no more ſeen. Think what many a poor dying Creature would give for a day to repent in, and at what a high rate (if it were to be purchaſed) the damned Spirits would purchaſe a Day to repent in. Conſider, a Day is a precious thing, when *Titus*, a Heathen, could ſay (when he had ſpent a day without doing good)

good) to his friends with great regret, *O my friends, I have loſt a day!* And another could ſay, *He was not worthy the name of a man, who ſpent a whole day in worldly pleaſures.* Remember, this little moment of Time is all we have given us to provide for Eternity in; and therefore not to be ſpent and thrown away careleſly, as if we had no God to ſerve, nor no Soul to ſave. Therefore have a care, leſt it be ſaid of you as it was of *Jezabel, I gave her ſpace to repent, but ſhe repented not.* When your Lordſhip has thus in the Morning brought your Heart into a ſerious frame, then my ſecond Advice is, to leave your Bed, and, as ſoon as you are ready, retire to your Cloſet,

and

and let none of the buſineſs of the World be firſt diſpatched, (though the Devil be never ſo buſie to perſwade you to it) but ſay to all your worldly imployment, *Stay here, while I go yonder and worſhip, and I will come to you again.* When you have ſhut your door, and have ſhut out outward Company, then have a care to ſhut out inward, vain, and diſtracting Thoughts, which will be very buſie to ſteal away your Heart. Then I would adviſe you to begin your private Devotions with reading the Word of God, the Holy Scriptures; for *David* ſays, *Wherewithall ſhall a young man cleanſe his way? even by taking heed thereunto according to thy Word.* And certainly theſe Divine

vine Oracles of God are a moſt excellent means towards the mending of our Lives. Therefore I would have you begin every morning with reading ſome portion of it, remembring it is that Word by which we muſt one day be judged. When you have done this, I would not adviſe you preſently to clap down upon your knees, but firſt to conſider ſeriouſly what you are going about, *viz.* That you are going about to ſpeak to that God before whom the Angels and the Cherubins do cover their faces in token of reverence, as not being able or worthy to behold ſo much glory; and that *Abraham* (the Father of the Faithful) preſented himſelf before him with ſo much

much humility, as that he called himſelf duſt and aſhes. Therefore do you proſtrate your ſelf before him with humility, remembring that he has ſaid, that he *will have reſpect unto the lowly:* And yet come with confidence, as to a gracious Father, who has promiſed, that *whoſoever comes unto him, he will in no wiſe caſt out*; and that *before we call, he will anſwer*, and *whilſt we are yet ſpeaking, he will hear.* Remember that Prayer is the Key of Heaven; it is that by which you can pour out all your wants to God, as to a moſt loving Father, with a confidence that he will ſupply them. The Scripture tells you, that *the effectual fervent prayer of a righteous man availeth much*; and it tells you, that

that though *Elias was a man ſubject to like paſſions with us*, yet God heard him, and granted his requeſts, to encourage us to come with boldneſs to the Throne of Grace. Therefore do not only make conſcience to pray, but make conſcience alſo how you pray. Pray with zeal and fervency, do not ſatisfie your ſelf with the body of the duty without the Soul; but, as pious *Hannah* did, pour out your ſpirit before the Lord in the name of *Chriſt*, for what things you ſtand in need of. And remember that *David* ſaid, that *the Lord had heard the voice of his weeping.* And therefore, if you can, weep for your ſins; at leaſt mourn, that you cannot mourn for ſinning againſt ſo gra-

gracious a Father, that ſo the mercies of God may melt you into an ingenuous ſorrow. And do not leave your Prayers till you have enjoyed ſome Communion with God in them; and then you will be fit to go chearfully about your worldly imployments. Forget not, God hath intruſted you with Children; and therefore remember to take care they be bred up in the nurture and admonition of the Lord; and to ſeaſon them in their young and tender years with Principles of Piety and Honour: that ſo ſetting them forth in the way wherein they ſhould go, when they are old they may not depart from it. Remember alſo you have a Family to govern, and take up good

good *Joſuah*'s reſolution, that you and your houſe will ſerve the Lord; and *David*'s, who ſaid, that his eyes ſhould be on the Faithful in the Land, that they might ſerve him, and he that telleth lyes ſhould not tarry in his ſight. Therefore have a care not to keep any that is openly profane and ſcandalous, but at leaſt let them be morally civil. And let God be ſolemnly twice a day publickly worſhipped by your ſelf and Family, and ſet them good Examples, and ſay unto them as *Gideon* did to his men in another caſe, *Look on me, and doe likewiſe.* When you have thus ſpent your Morning, then I am not ſo rigid as to forbid you all Recreations; no, I think

them very neceſſary for Diverſion: but I muſt be ſo ſevere as to forbid you ſuch as may put you into any paſſion, or diſorder, which may be hurtful both to Soul and Body. Therefore I would abſolutely forbid you Dice, and Cards too, unleſs it be ſome times, when you muſt keep theſe Limitations. Firſt, not to play all day long, as if you were made only to eat and drink, and riſe up to play. For certainly God did not give us Time, as we give Children Rattles, only to play withall. Remember what your good Friend Dr. *Taylor* ſays, "That "he that ſpends his time in "Sports, and calls it Recrea-"tion, is as he whoſe garment

"is

" is nothing but fringes, and " his meat nothing but ſauce. Therefore I ſhall adviſe you, that your Recreations may be as your Sauce, not as your full Meat. The ſecond Limitation I would adviſe, is, not to play for more than you care whether you win or loſe. Remember that Mr. *Herbert* in his excellent Poems ſays,

Game is a Civil Gun-powder in Peace,
Blowing up Houſes with their whole increaſe.

My next Advice to you is, to make a good choice of your Friends, and to keep company moſt with thoſe of them that are civil, and religious, and in-

genious; for ſuch company will be both pleaſant and advantageous to you: but the ranting Gameſters company ought to be diſpleaſing to you, for I am ſure you may get a great deal of ill by them, but no good; therefore let ſuch Company be rather a puniſhment than a choice. Next I would deſire you to be as chearfull as you can, and to that purpoſe I would recommend to you that gaiety of Goodneſs that will make you moſt pleaſing to your ſelf and others. And now (my Lord) as your Friend, you muſt give me leave to give you not only good Counſel, but my own Experiences too, (like Nurſes, who feed their Children with nothing

nothing but what they have firſt themſelves digeſted into milk) and to aſſure you, that however the Devil and wicked men may perſwade you, that Religion will make you melancholick; yet I can aſſert from my own experience, that nothing can give you that comfort, ſerenity, and compoſedneſs of mind, as a well and orderly led life. This will free you from all thoſe ſad diſquieting remorſes and checks of Conſcience which follow an ill action, and give you that Peace of God that paſſes all underſtanding, and that continual Feaſt of a good Conſcience. This will make you rejoice with joy unſpeakable and full of glory. This will calm your

deſires, and quiet your wiſhes, ſo as you ſhall find the Conſolations of God are not ſmall. You will find you have made a happy exchange, having Gold for Braſs, and Pearls for Pebbles. For truly (my Lord) I am upon trial convinced, that all the Pleaſures of this World are not ſatisfactory. We expect a great deal more from them than we find. For Pleaſures die in their birth, and therefore, as Biſhop *Hall* ſays, are not worthy to come into the Bills of Mortality. I muſt confeſs for my own part, though I had as much as moſt people in this Kingdom to pleaſe me, and ſaw it in all the Glories of the Court, and was both young and vain enough to

to endeavour having my ſhare in all the Vanities thereof; yet I never found they ſatisfied me, God having given me a Nature uncapable of Satisfaction in any thing below the higheſt Excellency. I never in all my life found real and ſatisfying Comforts but in the ways of God; and I am very confident your Lordſhip never will neither. Therefore I beſeech you try this, and then I verily believe you will be of my opinion, *That all her ways are pleaſantneſs, and all her paths are peace.* When you have ſpent what time you think fit in your Recreations, or viſiting Friends, or receiving Viſits from them, then I would have you every day ſet ſome time apart for reading good

Books and Meditation. Do not fear that a little time alone ſhould make you melancholick; for the way not to be alone, is to be alone, and you will find your ſelf never leſs alone, than when you are ſo. For certainly that God that makes all others good Company, muſt needs be beſt Himſelf. Be often in the profitable work of Self-examination, be not a ſtranger at home; but pray S. *Auſtin*'s Prayer, *Lord, make me to know Thee and My ſelf.* You will find the practice of this Rule conduce much to the good of your Soul. This will make you ſee what Sin is moſt predominant, and what Grace is moſt weak, and therefore had need be ſtrengthened. It will keep

keep Sin from growing undiſcerned by you. Remember (my Lord) the beſt Gardens had need often to be weeded, or elſe they will ſoon be overrun: and the moſt delicate neat Houſe muſt be often ſwept, or elſe there will be much dirt and duſt in it. Meditation is a moſt profitable Duty. I would therefore have you meditate ſometimes on the tranſitorineſs and diſſatisfyingneſs of all this World's Glories. Your Lordſhip your ſelf has, as young as you are, ſeen ſuch ſtrange Revolutions as are ſufficient to convince you, that there is nothing certain in this life, but that there is nothing ſo; and that all is vanity and vexation of ſpirit. God has in our Age caſt

caſt contempt upon Princes, and ſtained all the glory of humane Excellencies, to make us ceaſe to put confidence in *man, whoſe breath is in his noſtrils*; for *wherein is he to be accounted of?* God hath famiſhed all the gods of the Earth, that he might be God alone; and hath imbittered the ſtream, that we might come to the fountain. Therefore often meditate on this, and it will keep you from overloving any ſublunary thing. Next, I would have you meditate ſometimes upon the Shortneſs of your Life, and the Uncertainty of the time of your Death; on the black *Abyſſus* of Eternity, and on the great Account you muſt give of all you have done in the fleſh, whether

ther it be good or evil. *For we muſt all appear before the Judgment-ſeat of Chriſt, to receive according to what we have done in the fleſh, whether good or evil.* I would not keep you upon ſuch melancholick thoughts as theſe too long, and therefore I would have you think of the Joys of Heaven, of that Reſt that remains for the People of God, of that better Country that is a heavenly one, of that City that hath a foundation, whoſe Maker and Builder is God, and of thoſe Joys which eye hath not ſeen, nor ear heard, nor hath it ever entred into the heart of man to conceive what God hath laid up for them that love him. For Heaven will make us happy,

not

not as Philoſophy pretends to do, by the confining, but by the fruition of our deſires *. There we ſhall be paſt doing, as well as paſt ſuffering ill. There all tears ſhall be wiped from our eyes, and we ſhall obtain joy and gladneſs; and ſorrow and ſighing ſhall fly away. Thoſe are unmixt Bleſſings which are reſerved for the other Life. We ſhall then enjoy Health without Sickneſs, Joy without Sorrow, and Happineſs to Eternity; but that which is above all, we ſhall be ever with the Lord, and ſee Him who ſhall be all in all to us, yea we ſhall follow the Lamb whitherſoever He goes. Such

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* *As the moſt Learned, Honourable, and Ingenious Mr.* Boyle *ſays.*

Medi-

Meditations as theſe I would have you frequent in, that whilſt you are muſing, the fire of heavenly Devotion may burn and inflame your heart with love to God, that ſo your Meditation of him may be ſweet. I would alſo recommend to you the frequenting of the publick Ordinances, which are excellent helps to Devotion; for Faith comes by Hearing, and God has promiſed that thoſe who wait upon Him ſhall renew their ſtrength, and that He will make them joyful in his Houſe of Prayer. I know your Lordſhip too well, to ſay much to perſwade you to works of Charity, for I am not ignorant that your Lordſhip abounds in good Works: only

only to encourage you to continue in the exerciſe thereof, I would put you in mind of ſome promiſes, how that God has ſaid, *He that giveth to the poor, lendeth unto the Lord*; and that *Whoſoever gives unto a Diſciple in the name of a Diſciple, though but a cup of cold water, ſhall in no wiſe loſe his reward.*

And now (my Lord) I fear I have tired you with my too tedious Rules, and therefore I ſhall put an end to them when I have given you this one, which is to conclude the day always with Prayer, and not to give ſleep to your eyes, nor ſlumber to your eye-lids, till you have called your ſelf to an account what Mercies you have received that day, that you may

praiſe

praiſe God for them; and what Sins you have committed that day, that you may be humbled for them. Remembring what the good Primate of *Armagh* ſaid, "That the beſt man living "did enough in the day, to "bring him upon his knees at "night. Therefore every night make your peace with God, remembring that many have ſhut their eyes in a healthful ſleep, and yet waked in another world.

My Lord, I have now done with my Rules, which I ſhould never have ventured upon, had you not aſſured me, that you were confident they would by God's bleſſing do you good, and alſo faithfully promiſed me, that you would practiſe them. Which promiſe I muſt beg your

your Lordſhip to perform, and then I ſhall be much ſatisfied: for I aſſure your Lordſhip, I am ſo much your Friend, as I cannot but with great earneſtneſs deſire the Salvation of your Soul. And indeed, all profeſſions of Friendſhip that are made by men are but empty profeſſions, if they do not aim and deſign all they can to make their Friends eternally happy; which I beſeech your Lordſhip to believe is the earneſt deſire of,

My Lord,

Jan. 20. 1659. *Your affectionate Friend and moſt humble Servant.*

THE END.